THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

The Death of Bishop Hobart.

Written on first seeing the beautiful monument erected to him, in the chancel of Trinity Church, New-York, where he is represented in his dying hour, supported by an angel, who is pointing to a cross in the heavens.

SOLDIER of CHRIST! put off thine armor now—
Lay the bright weapons of the warfare down,
The iron helmet on thy toil-worn brow
Shall soon be changed for an immortal crown;
Though legion'd foes throng'd darkly round thy way,
Yet well and nobly hath that way been trod,
And now thy night is bursting into day—
Undaunted champion of the Church of GOD!

Thou tried and faithful one!—thy soul was found
Ever most strong against the bands of sin;
Thy fervent voice was ever heard to sound
Foremost and loudest in the battle's din:
A chosen watchman on the temple wall
Thou wast ordain'd of GOD—to stand on high
And loudly to his slumbering people call,
When the storm lower'd, and the strife was nigh.

That strife is past—the victory is won—
The hosts of sin wax'd pale as thou did'st name
The holy name of GOD's eternal Son—
And guilt's dark brow grew red with burning shame;
The beauteous accents of the Gospel fell
Like spring-dews from thy lip—and mercy lent
Her soft wings to thine ardent words, to tell
Of love and hope for man's redemption sent.

Lo, the bright cross!—look up, thou fainting one!
See through the temple of the upper sky
A flood of glory streams, as from the throne
Of GOD's own full, unclouded majesty:
And from the hosts of the redeem'd that there
Wake their loud harps to burning notes of love—
A glorious song bursts out upon the air
To waft thy spirit to its home above.

And thou art with the righteous—with the pure
And holy men of heart, that from all time,
Firm in that faith that stands for ever sure,
Went forth, like thee, upon their path sublime—
And in the diadem of stars that now
Burn with their living light in GOD's right hand;
Thou, with the earth-mists fall'n from thy brow
Standest most bright, and evermore shalt stand.

Loved Bishop of our souls!—the gushing tears
From many a humble heart flow forth for thee—
For the pure labors of thine earthly years,
Thy fervent love, and heavenly charity.
And though thy spirit's lamp hath ceased to shine
Through the thick darkness of our mortal night—
Yet on heaven's altar—radiant and divine—
It burneth still, with deeper, holier light.

ELIS.

BIOGRAPHY.

REV. WILLIAM JAY.

OF this popular English preacher and writer there is a notice in the Biblical Repertory, which the numerous readers of his works will peruse with pleasure.

When I was in England I had the pleasure of visiting him at his residence in Bath, and afterward passed several days in his company at Bristol; and I can truly say, that few persons of whom I have known little or much, have ever left on my mind so delightful an impression respecting their character. Nevertheless, I fear I shall be able but very imperfectly to meet the object of your request. The few facts which I know respecting him, and the general impressions which I collected from the short acquaintance to which I have referred, I will give you as they occur to me.

Mr. Jay, if I have been correctly informed, was born of very obscure parentage, in a town, the name of which I do not now recollect, not very remote from the place of his present residence. The earliest incident of his life that I have heard, was his being taken up and educated by the Rev. Cornelius Winter. This venerable man, as has been represented to me, was preaching before an association of ministers, and was particularly attracted by the uncommonly interesting and devout appearance of a little boy whom he observed in the congregation. This boy proved to be William Jay; and Mr. Winter immediately resolved that, if Providence should seem to favor it, he would make an effort to bring him into the ministry. The boy was delighted with the proposal, and his parents readily consented to it; and he was immediately taken into Mr. Winter's family, with a view to be trained for the sacred office. Winter is said to have regarded him with more than paternal fondness; and to have been impressed from the beginning with the conviction, that in educating this youth he was rendering a most important service to the Church. Jay has fully reciprocated the warm attachment of his venerable friend and benefactor, and never speaks of him but with filial gratitude and veneration. I remember to have heard him say, that he had known but one man who had apparently so much of heavenly-mindedness as Mr. Winter, and that was John Newton. Mr. Jay began to preach while he was a mere boy; for Robert Hall informed me, that at the age of sixteen his popularity as a preacher was so great, that he was advertised in the public papers as "the prodigy." At an early period he was settled in Bath, where he has remained, the pastor of a large and flourishing Independent Church, ever since. There is no minister of any denomination in that part of England, perhaps not in any part of it, who is equally popular, both in the Established Church and with Dissenters; and no one, I presume, who is so often called from home to preach on special occasions. He is a great favorite with Wilberforce and Mrs. Hannah More, both of whom have at different periods attended upon his ministry, and have often expressed the highest admiration of his talents and character. The same admirable spirit of Christian liberality which pervades all his writings, comes out in every thing that he says and does; and I am sure that no Christian, let his denomination be what it may, who is not bound hand and foot with the cords of bigotry, can hear him converse without being strongly attracted toward him as a brother in the liberal and holy fellowship of the Gospel.

The preparation which Mr. Jay makes for the pulpit is substantially the same with that of most of the English Dissenters. He carefully arranges his thoughts, and writes a full outline, trusting to the suggestions of the moment for appropriate language. The sermon which I heard from him (and I had the pleasure of hearing *but* one) was of this character; but he spoke with such perfect correctness, that I could not imagine that the language could have been at all improved if the discourse had been carefully written. His manner in the pulpit is altogether attractive. His person is dignified; his countenance singularly expressive, combining at once mildness and energy; his voice melodious and sufficiently commanding; his gesture natural and graceful, without the least attempt at parade: in short, I can conceive of nothing that is wanting to render him a fine model of public speaking. At the same time I ought to say, that neither the matter nor the manner of his preaching seemed to me adapted to awaken the strongest and deepest emotions: no one, I imagine, could hear him without being delighted and edified; and yet I do not suppose he ever takes his audience up, and bears them away as Robert Hall sometimes did with the rapidity of a whirlwind and the majesty of a storm. The sermons which he has given to the public are, I understand, a fair specimen of his ordinary preaching; and I remember to have heard it remarked by one of his constant hearers, that his weekly lectures on which he bestowed little or no effort in the way of preparation, were frequently of a much higher order than his sermons on the sabbath. He is about sixty-three years old, has unusually vigorous health, and for aught that appears, may retain his activity and usefulness for many years to come.

Few men can render themselves so interesting as Mr. Jay, in all the intercourse of life. His inventive mind, and fine spirit, and good humor, throw out a charm over his conversation which every one feels who is privileged with his acquaintance. You discover in his remarks in private the same aptness of expression and felicity of illustration for which he is so much distinguished in the pulpit. For instance, to an inquiry which I made of him respecting the state of his family, he replied that he had one child *with* CHRIST, three *in* CHRIST, and another *near* CHRIST. Speaking of hearing three sermons on the sabbath, he remarked that they rather *battered* the mind than *impressed* it. He is exceedingly charitable in the judgments which he forms of others, and keeps you constantly impressed with the conviction, that while he is really a great man, he is utterly unconscious of it. It is hardly necessary to add, that his conversation, while it is uncommonly free from religious cant, exhibits a most familiar acquaintance with the word of GOD, and a deep and earnest piety. In short, I think I may say, with the consent of all who know him, that he is equally attractive as a man, exemplary as a Christian, and engaging and eloquent as a preacher.—*S. S. Journal.*

CHURCH DOCUMENTS.

ADDRESS OF BISHOP M'ILVAINE TO THE CONVENTION OF THE DIOCESE OF OHIO.

(*Continued from page 530.*)

Dec. 10.—Arrived at Circleville—was welcomed very affectionately by a small, but closely united congregation, in whose condition and efforts I was deeply interested. No Episcopal church being yet erected, I preached that night in that of the Presbyterians. After service, assembled some of the leading members of the congregation, with the hope of persuading them to commence the building of a church. An encouraging subscription was obtained; and I have the pleasure of stating that an appropriate edifice is now in progress, and is expected to be ready for consecration during the coming summer. Next morning, met the congregation before breakfast, for prayer and exhortation; and soon afterward departed for Chillicothe, where I arrived Dec. 11. Found a very interesting congregation without a church and without a pastor, and taking no very diligent measures for either. Preached that evening in the Methodist, and next morning in the Seceders' Church, in the latter of which the Lord's Supper was administered. Met many of the congregation in a private house, with reference to the necessity of instant effort toward the building of a church. The subscription list was considerably increased: a handsome and spacious building of Gothic architecture has been since commenced, and is well advanced; while a call has been made the Rev. E. W. Peet, of the Diocese of Virginia, to be its minister. Mr. Peet has accepted the invitation, and will soon begin his work as a member of the Diocese.

From Chillicothe I proceeded to Portsmouth, and thence, without stopping long enough for any official act, to Cincinnati. Sunday, Dec. 16. Preached twice in Christ Church, and once in St. Paul's. In the former, confirmed fifteen persons. On the following Tuesday, descended the river to Louisville, on a visit to a brother, residing there. The Bishop of Kentucky being on a visitation at that place, I had the pleasure of assisting him in a confirmation, beside preaching twice for the Rev. Mr. Page, and baptising four children.

In consequence of unexpected delay in the steam-boat which conveyed me back to Cincinnati, my appointments for Sunday in that city were frustrated. On Monday, the 24th of December, preached in St. Paul's, Cincinnati, and confirmed eleven persons. The following day, being the anniversary of the Nativity of our blessed LORD, I preached in Christ Church, and administered the communion of the Lord's Supper.

From Cincinnati, I set out on my return to my family and congregation in Brooklyn; and on the way up the Ohio river, stopped at Portsmouth, preached twice in the Presbyterian Church, (the Episcopal congregation being not yet provided with a place of worship of their own,) and at the second service confirmed five persons and administered the communion. Here also a meeting was held with reference to the erection of a church, and an encouraging subscription obtained. Here also a church of Gothic order, and sufficient dimensions, is in progress, and it is supposed will soon be completed. On my way homeward, I preached twice in Philadelphia, and reached my beloved flock in Brooklyn, Jan. 7th, 1833.

Having seen the immense importance of Kenyon College, particularly of the theological department connected with it, to the supply of ministers of the Gospel, for the swelling population of the West, and especially for the destitute and multiplying parishes of Ohio; having seen also the great necessities of that Institution, and how entirely it must fail of accomplishing its great purposes, unless means should be raised to erect additional buildings for students and instructers, I considered that I could in no way employ the time, before my family could be moved to the West, so advantageously to the Diocese, as in effort to raise the required contributions. Under authority from the Board of Trustees of the College, I undertook to raise, as the least sum that would answer the purpose, $30,000, in two annual payments. Beginning among my own affectionate people in Brooklyn, I proceeded to New-York, Boston, Providence, Norwich, Conn., and New-London; then to Philadelphia, and Baltimore: in all which places the object was entertained with the greatest kindness and interest, by various religious denominations, as one in which all that desire the advancement of useful learning and pure and undefiled religion in the West, should feel themselves concerned. It was delightful to see how sectarian views were kept out of sight by Christians of different names, and nothing regarded in the application but in connexion with the glory of GOD and the promotion of his kingdom. The whole amount of actual subscriptions from the above cities, aided by a few names from other places, irrespective of promises and expectations, and inclusive of $1000 from P. G. Stuyvesant, Esq., of New-York, for the library, (the same gentleman having previously subscribed $400 to the buildings,) is $28,520. It is due to the great kindness and confidence of my friends in Brooklyn and the city of New-York, to say that in the former $5547, and in the latter $18,907, of the whole amount were subscribed. The whole expense incurred by the College in my agency in this work, exclusive of a bill for the printing of an address to the public, which has not been received, will not exceed $70. As soon as the collections shall have been sufficiently received, a minute statement of all the subscriptions and receipts will be printed, and a copy forwarded to every subscriber.

I have been thus particular on this topic, because there is nothing in which the Church in Ohio, and in all the Western States, is more deeply concerned than in whatever relates to the efficiency of our College; especially, its bearing upon the preparation of ministers of the Gospel.

In addition to the subscriptions above stated, the loan I obtained by authority of the Board of Trustees, of $1500, for ten years, for the purpose of paying off a number of miscellaneous debts contracted during the past transactions of the College. This was effected chiefly through the great attention and the affectionate interests of Samuel Ward, Esq., of New-York.

After having thus far completed the arduous work I had undertaken, and contracted a new debt of thankfulness to Him, without whose blessing it could not have prospered, and without whose guidance the means obtained cannot be wisely applied; I took leave, with my family, (July 9th,) of our relatives, and the congregation of St. Ann's, Brooklyn, to whom our affections were and will long remain most indissolubly attached, and commenced our journey for Ohio. On the following Sunday preached twice in Rochester, and once the next day. The following Sunday was passed in Cleaveland, where I preached twice. The congregation in that flourishing town have lately obtained the services of the Rev. Seth Davis, from the Diocese of New-York, and is rapidly increasing in numbers; and I trust also in the love and faith of CHRIST. A considerable addition has since been made to the size and accommodations of the church.

Wednesday, July 24.—Arrived at Gambier, and took up my residence here, having experienced the kind care of divine providence over my family and self, during a very fatiguing and trying journey. My time since my arrival here has been principally devoted to such changes in the organization and discipline of the College, as would naturally be required, after its having been so long without a head, and almost without hope. I am happy to state that I found its internal condition more healthy and efficient than could reasonably be expected from the trying circumstances it has had to contend with, and that its present prospects are such as to inspire the most confident belief that, with the divine blessing, it will soon exert a most salutary influence on the cause of sound learning and enlightened piety in the West.

I have preached twice in St. Paul's Church, Mount Vernon, and several times in the College Chapel, since my arrival here. On the 17th of August I made a visitation to the parish in Newark, where I preached twice, baptized three children, confirmed one, and administered the Lord's Supper to a sick person, probably near his end, some seven or eight communicants participating. From Newark, I visited the parish at Granville, and there being no Episcopal church, preached in the Presbyterian—baptized an adult, and confirmed two persons. August 24, set off from Gambier on a visitation to Coshocton and Mill-Creek,—preached twice in St. Mark's, (a log church,) at Mill-Creek, and baptized a child; twice also in the Court-House of Coshocton. Next day preached in the log church of Perry—the new one being not yet ready for use.

Such is the narrative of my official acts since the beginning of last November. With the leave of Providence, I hope to visit almost all the parishes of the Diocese before the cold weather shall have commenced.

Our prospects are exceedingly hopeful. Brethren, GOD is with us. Diligence and faith and prayer on our part have every thing to stimulate and encourage them. One evidence of what the LORD is doing for the building up of his cause among us is seen in the fact that no less than twenty-two churches either have been lately built and are waiting to be consecerated, or are now in progress toward completion.

But we are not without affliction. The pestilence' which has numbered so many victims in this western land during the late summer, and which we pray may not be without fruits of righteousness to our country and our churches, has taken one of our little band of laborers in the ministry. The Rev. Samuel Johnston, one of the earliest Episcopal ministers in Ohio, whose name is associated with the most trying times and events of the Church in the West, and whose simplicity as a Christian, and patience as a laborer, and benevolence in every office of brotherly-kindness and charity, commended him to all hearts, was slain by the cholera during the last spring, and now rests from his labors, having died, as he lived, in the LORD.

Other changes in the Diocese are as follows:

Rev. J. T. Wheat, from the Diocese of Virginia, has taken charge of St. Luke's Church, Marietta; Rev. Seth Davis, from Seneca Falls, New-York, has taken charge of Trinity Church, Cleaveland. The Rev. R. V. Rogers, having resigned the Church at Worthington, has taken St. Philip's, Circleville. The Rev. J. P. Bausman, having resigned the Church at Chillicothe, has taken St. Paul's, Norwalk. Rev. Alvah Guion has taken the parish of St. James, Piqua, and Trinity Church, Troy. The Rev. Dexter Potter has taken All Saints' Parish, Portsmouth, in place of the Rev. Henry Caswall, who has left the Diocese for a season for the recovery of his health. The Rev. Abraham Bronson, from Vermont, in the employ of the General Missionary Society, has entered on his labors in Liverpool and Columbia. The Rev. E. W. Peet, from Virginia, has accepted an invitation to St. Paul's, Chillicothe. The Rev. Nathan Stem, and the Rev. J. P. Robinson, have received letters dimissory, the former to Pennsylvania, the latter to New-York.

The following persons are candidates for Orders in this Diocese: Heman Dyer, Alfred Blake, Anson Clark, Sherlock A. Bronson, Richard H. Philips, Abraham Edwards, Henry Smith. Four more names are expected soon to be added to the above.

I have the pleasure of announcing that at the late Convention of the Diocese of Tennessee, the Rev. James H. Otey, Rector of St. Paul's Church, Franklin, Tennessee, was elected Bishop of that Diocese. From what I have learned of this brother, it appears that the Church has reason to rejoice in his election. May the unction of the Holy One abide upon him.

And now, my beloved brethren, having completed my report, I exhort you to pursue the important duties which have brought you together, in the spirit of your Master, maintaining the unity of the spirit in the bond of peace. Especially let me lay upon you all the solemn and affectionate injunction that as much as possible you should endeavor to make this season of Convention, a season also of prayer and preaching the word. Strive that you may not depart hence without having your hearts revived in the love of CHRIST and in zeal for his Gospel. Pray that, when you separate, it may be with a new spirit and a new determination, whether you be in the ministry or out of it, to devote yourselves and your means, in your several parishes, to the building up of the kingdom of GOD, and the gathering in of immortal souls to the fold of CHRIST.

MISSIONS.

FROM the Report of the Society for the Propagation of the Gospel in Foreign Parts we make the following extracts in reference to the state of religion in the British provinces in North America and India:

"I think I may venture to say, that very few, if any, people in this colony attend their church more regularly than the inhabitants of Twillingate generally do. Some walk or row a distance of two or three miles to church in all sorts of weather; and that the whole family may come, they frequently bring their young infants with them, when not more even than a month old. This is indeed almost a universal habit here, and I have encouraged it, rather than that parents should be kept from church for no other purpose than to attend upon their little ones. It is indeed the occasion of a little uneasiness in the church sometimes, but that I have hitherto been happy to look over. Here are several respectable families in Twillingate; and whose behavior at church and general respect for religion, deserve certainly my sincere regard."

"Last winter I was called upon to visit a sick man, apparently at the point of death, a servant upon Mr. ———'s premises in Twillingate, in the capacity of a boat's master. By economy and long service, he had saved something considerable for a man in that line of life: how much I am not exactly aware. He desired me to assist him in executing his will, which he himself had written some years since, but had omitted at the time to seal and get it witnessed, &c. I found, upon reading his will, that he had bequeathed an amount sufficient for placing the Ten Commandments in the church at Twillingate, and also the Creed, and disposed of the rest of his property for the "use of the Society for the Propagation of the Gospel in Foreign Parts." I inquired from him how he had come to this conclusion, and whether he had any relations living? His answer was, that he had some near relations, but that they were dissipated, and would spend his money, if he left it to them, to the dishonor of GOD ALMIGHTY, and most likely to their own ruin; that in looking round upon many desolate places, where the inhabitants had no church nor place of worship, nor scarcely any means of spiritual instruction, he thought the Divine Providence had been kind to him, in casting his lot where the word of GOD was to be heard each sabbath-day, and that he looked upon the Society for the Propagation of the Gospel in Foreign Parts as the most likely to spend his money in the way he wished it to be spent, to the glory of GOD, who had given him strength to labor for it, and grace not to abuse it. The poor man's will was sealed and witnessed according to his wish. He at length recovered his health; he is still living in Twillingate, and most likely the time may come when he may need his savings; but I mention this because I think it well deserves your notice, and may serve to show us that much good may sometimes be done, when there is but little noise about flaming conversions and sudden illuminations."

"As the abuse of ardent spirits was one of the greatest evils I had to contend with in this vicinity, I was induced, about two years ago, from the probable hope of its utility, to organize a temperance society in my parish. With the nature of these institutions you are perhaps too well acquainted to require particular information. The grand principle, however, is a mutual agreement to entire abstinence from ardent spirits. Owing to peculiar circumstances, my attempts in this mode of benevolent exertion, at first met with many difficulties. I am thankful, however, now to say, that the prospect is more encouraging; the good already accomplished is evident to all, and readily acknowledged. The customary use of spirituous liquors is in a great measure discontinued, and, I trust, as the abuse of them is discountenanced, the minds of such as used them to excess will become more accessible to the consideration of spiritual and eternal things."

The Society's Missionaries in Hindostan write:—

"I held the half-year's examination of the schools, and I was satisfied with the progress the children had made; about two months ago eight children left Puttore school; they had been regular in their attendance, and were therefore able to read well, and to repeat some hundreds of sentences; among them was the boy I mentioned in my last report as being decided to become a Christian, but he is still dependent on his parents; I gave him letters of recommendation to some of the Missionaries there. We do indeed sow the seed, but for the increase we look up to the LORD. The native girls' school is likewise going on in its operations; on the list there are about forty-five, and upon average thirty-five are in daily attendance. The school which I established for the adult females is still in existence, and a few have learned to read; there are still eight attending, but much patience is required on the part of the teacher, for they do not come regularly, partly from indolence, and partly from family concerns. My catechist inspects beside myself the schools, visits the Christians in their houses, reads to, and converses with Heathens and Catholics, and distributes tracts; many applications for tracts and the Gospels are made to me; and some, after perusing them, come for others, on which occasions I press it upon their minds, that if they are convinced that these books teach the truth, (as they usually say they do,) then it becomes them duly to forsake heathenism and embrace Christianity. Some will say that they must still read and consider more; others reply, that what I say is very true, but ask, 'Who will maintain me if I become a Christian? for my family will discard me:' or, they will say, 'How can we become Christians, since our families will not?'"

"From the testimony which Mr. D. Burley gave of Jesudean, catechist, of his activity and good behavior, and the satisfaction he gives to the Christians there, as well as from what I learned from his report, I felt confident that he endeavored to make himself useful among the Christians and heathens, also in the schools; and I found it to be so on my visit there last month; I stayed there from the 8th to the 12th, both days included. I thought it not necessary to go this time to Shullapillyan Nassum, and therefore desired the catechist to tell the Christians that they should come to Madura; and nearly the half of them did so. On the 8th, in the evening, I met the Christians from Shullapilayan Nuttum at the church, who complained of the native civil servants of these villages; that they did great injustice and threatened the heathen parents, who sent their children to our schools, and others who showed an inclination to become Christians, and this was confirmed by the catechist, who told me that the greatest part of the village had expressed themselves desirous of becoming Christians, but that they were deterred by these threats; the difficulties which a native has to encounter when he wishes to become a Christian, are indeed many and great. I was sorry I could render those at Shallapillayan Nuttam no assistance; they wanted me to lay their complaints before the European magistrates, but I could only recommend them to seek redress themselves from the appointed authorities. On Saturday morning I performed Tamil divine service, and in the evening I baptized three heathen, and married a couple. On Sunday I preached in English both morning and evening, to about thirty or forty persons; and in Tamil in the morning to about thirty persons, and administered the Lord's Supper to eighteen."

"The number of schools which I inspected at Cuddalore was four, viz. the English school, two Tamil do., and the Depôt school, all of which are situated near the mission-house, the present residence of the Rev. Mr. Hallowell, chaplain of the station, the steady and zealous friend of the Society's interest in that quarter. Beside these schools, which I inspected personally, the children attending two other Tamil schools at a short distance, under the Heathen masters, were brought to Mr. Hallowell, and examined by the catechist, and the way in which they acquitted themselves was very creditable, proving the efficiency of the inspection under which they are placed. The Depôt school is well attended, the master is a good and steady man, and lately, the Government has kindly furnished the establishment with a small library for the benefit of the pensioners as well as the children. The school, though not under the mission, is valuable as a powerful auxiliary. In the English school there are several Heathen boys of high caste, who show not the least reluctance to mix with the Parians, sitting with them on the same seat. A female convert from Heathenism was baptized by Mr. Hallowell during my stay with him; she has been under daily instruction for a long period, previously to being admitted to baptism. At Mayaveram, which I reached on the morning of the 24th ultimo, I experienced much happiness on seeing the affairs of a sister Society so well managed, and the duties performed with such zeal and cheerful obedience by the native priest, the Rev. John Dewasagoyam: that the few hours necessary spent at Myaveram might be usefully employed, I examined the English school, and the Tamil school was examined by the late catechist, &c.; they were in a very efficient state apparently, and the attendance at morning and evening prayers at the church was such as to be a scene of real gratification."

MISCELLANY.

From the Christian Advocate.

A PLEA FOR A PRESBYTERIAN TRACT AND SUNDAY SCHOOL SOCIETY.

THE present is an age of vigorous benevolent enterprise. More perhaps has been accomplished externally for the Church of GOD, in the past and present generations, than during any preceding age, which has not been influenced by the excitements that arise from reformation or persecution. Various institutions have been formed for the purpose of giving shape and direction to the zealous efforts which Christian feeling has prompted the Church to put forth.

It has been discovered that one religious denomination, without the council and aid of others, can do comparatively but little, in some of the most important plans and operations for the moral melioration of the world. A vast extent of field, barren as yet, it has been seen, may be cultivated and rendered fruitful by united Christian effort, without detriment to any of the parties concerned in the enterprise. Hence have arisen those great associations which are composed of several different evangelical denominations. The Bible Society is the most prominent example of the benefit to be derived from the union we contemplate. But a question, of some difficulty in the solution, has arisen, as to what is, and what is not, common ground. Does the selection and issuing of tracts, and the publication of Sunday School books, stand on the same footing with the distribution of the Bible without note or comment? Most of the denominations that have united for the issuing of tracts and the establishment of Sunday Schools, have practically answered this question in the negative. They have established denominational Tract Societies and Sunday School Unions of their own. They have thus declared that in their opinion this ground is not common, but peculiar. And in this they have, in our judgment, shown their wisdom, and a proper attachment to the respective churches to which they belong. We think it may be laid down as an axiom, that whenever any one denomination is required to sacrifice any of its essential peculiarities, for the sake of furthering the operations of any scheme of benevolence, that scheme is trespassing on ground which does not belong to it. Any society which demands such a sacrifice has, we think, erred, either in the adoption of false principles, or in the abuse and perversion of correct ones.

While then we would with both hands uphold the general institutions for issuing tracts and supporting Sunday Schools, we would, as Presbyterians, most earnestly plead for the privilege of doing as others have already done. Some, and we trust not a few, of our denomination, are beginning to see that the exclusive inculcation of general truths, and the studious concealment of denominational peculiarities, are not only unfavorable, but absolutely destructive, to the spread of those tenets which distinguish the Calvinistic system of Gospel truth from every other. In the speeches which are usually delivered at the anniversaries of the general societies, it is often made a matter of boasting, that the distinguishing doctrines of no one denomination are inculcated, but on the contrary, are kept in the dark. Now if this be to recommend the enterprise to the active co-operation of all other denominations, as in many cases it doubtless is, it may, in this view, be a legitimate appeal. But if the design be to discourage and render unpopular the teaching of peculiar views, and to brand the doing it with the odium of bigotry, (and such certainly is often the effect on the popular mind,) then is it deleterious in the last degree to the cause of truth. It tends to confound, in the public mind, truth with error, and order with confusion: and it verges closely and dangerously on the wild, Utopian scheme of amalgamating all sects, upon the platform of a few leading articles of Christian belief.

Who doubts but that such is the tendency of many of the speeches and essays of the present day? The great mass of mankind are unable, from want of time and opportunity for judicious reflection, to discover and bear in mind the legitimate sphere of our great national institutions; and they are led almost insensibly to adopt the opinion, that the differences between the various sects are of trifling importance. Hence already the word "sectarian" has almost become synonymous with "bigoted." Now the point to which it is wished to direct the mind of the Presbyterian public is, that no denomination suffers as much from the influence of this erroneous opinion as our own; and that because, as we contend, of its purely evangelical character.

Truth is one, error is multiform. Arminianism would not suffer so materially from a union with Pelagianism, as Calvinism would from a union with Arminianism. Many of the various forms of error have an "elective affinity" for one another: but truth stands alone, like the God of truth, abhorring all alloy, and repelling the approach of all error.

Now, if any of our general institutions be abused, by encroaching upon ground on which they cannot legitimately act, and if the manner in which they are sometimes managed and advocated, has the effect of inculcating a disregard for peculiar tenets and distinguishing doctrines, and of weakening the attachment of Christians to their own denomination, thus paving the way for error, misrule, and confusion, it is time that the Presbyterian Church, following the wise example set by her sister denominations, had looked to her own safety, and erected a barrier for her own defence—not by crushing, or at all opposing the institutions alluded to—far from it, but by establishing a Tract and Sunday School Society of her own; to guard, teach, and inculcate her own distinctive and important doctrines and discipline; while she contributes liberally, as she has hitherto done, to uphold the associations in which the great catholic principles of morality and religion are widely disseminated, and powerfully impressed on the popular mind.

The Presbyterian Church has at present no organized institutions, apart from her regular ministry, for the inculcation of her distinguishing doctrines; almost every other denomination connected with these general societies, has, we repeat, such an institution. Are we then on an equality in point of advantage in this respect? No. While we negligently remain on this disadvantageous ground, we may well ask—are we not wanting in fidelity to our Church, and criminally remiss in the discharge of those solemn duties which our ecclesiastical connexion and ordination vows impose upon us?

It has been said that these general institutions are controlled by Presbyterian influence, and supported principally by Presbyterian patronage, and what more would you have? To this let me reply, that on the principles of union, it is not strictly proper that any one denomination should have such an ascendancy, in point of controlling influence, over the rest. And if it be true that these institutions are in fact Presbyterian, though not so in name, we have still to remark—and this is the burden of our complaint—it is not Presbyterianism carried to its full length. It is Presbyterianism without a single distinctive feature to discriminate it from any other evangelical denomination in our country. We are not to be understood as objecting to any doctrine which has ever appeared in any of the publications of the national societies. Our denomination suffers not so much from what they teach, as from what they do not teach. There is a studied silence on important points of doctrine, which every sound Presbyterian considers as belonging to the Gospel; a *silence* which *calls loudly* for a separate and distinct organization. This silence is observed in virtue of the compact, and we do not ask them to break the one by violating the other. But we plead for the privilege and opportunity of being heard on these points, through the medium of a denominational institution. Let this be distinctly understood.

We further remark, that our Church suffers not only from this covenanted silence, but also from the fact that other denominations, through their separate societies, are zealously inculcating, and that too in a controversial way, views and doctrines which are the opposite of our own. If our Church is to be confined to the national institutions, then the case stands thus: each of the other denominations has the right of a veto upon any sentiment which the national society may propose to teach, while at the same time they are at perfect liberty to teach even ultra peculiarities through their own society: thus flooding the Church with books and tracts controverting the doctrines and order of our Church, and at the same time so controlling the national societies, as to hinder us effectually from counteracting their influence through a similar medium.

But why should our Church be confined to the national societies more than other denominations? Was there an express or implied pledge given in the formation of these societies, that the several denominations united in them should be confined to them? If so, that pledge has been violated again and again by the other denominations, and we are entirely freed thereby from its obligation. Should the Presbyterian Church therefore form a separate organization, could it at all be construed into an opposition to the national societies? Who could complain? Surely not those who are before us in the transgression, and who have thereby set us the example. Could our own Church complain? Surely not that part of it who value her distinguishing doctrines, and are desirous to disseminate them. The opposition then must be confined to those who are anxious to break down her bulwarks, and annihilate her peculiarities.

Is it bigotry in us to desire a separate organization? And is it not bigotry in other denominations, who have not only desired, but actually done, the supposed objectionable thing? Let those who are innocent cast the first stone. But why have the other denominations taken this step? Plainly because they have seen, what I am anxious the Presbyterian Church should see, that these *national institutions*, (as they are improperly called,) cannot be made to supersede denominational societies, without injury, if not destruction, to those peculiar doctrines which distinguish one sect from another. If these distinguishing points be of no importance, (and whether they be or not is a separate question from the one before us, and is here assumed to be affirmatively settled,) then let the various sects agree to bury these unimportant differences, and become one in name, in influence, and in purpose—because if such be the fact, then sectarianism is bigotry. But what denomination will make the advance in this scheme of amalgamation? The objections are manifestly idle and visionary. The Presbyterian Church, if she be true to her sacred trust, will never yield those peculiarities which distinguish her from every other denomination. And so long as she neglects to inculcate and defend them in the most effectual way that is practicable, she is chargeable with criminal unfaithfulness to her Lord and Head.

Already the catechisms of our Church are banished from the Sunday School Union, and we say not unjustly according to the terms of the Union; but we speak of the fact, and it will serve as a forcible illustration of all that we have said. Before the denominational societies were in active operation, and perhaps for a time afterward, the catechisms of the several denominations were issued from the Union: this was fair and equitable; but now the separate societies can supply their schools with their own catechisms, and the Union must cease to publish those of any denomination. How unequally does this operate? We have no separate society through which we may issue our own formularies. Our schools are all in connexion with the Union, and mainly dependent on it for their supply of books; the catechism, therefore, must to a great extent, be banished from the hands of our children, and they must be satisfied with general truths in which all the other sects may agree; while the schools of other denominations are carefully trained up in the knowledge of their respective peculiarities. Who cannot foretell the result of this on the rising generation in our Church? We need no prophet to assure us that they, being ignorant of the doctrines of our Church, will drink in error like water, and if they do not leave our denomination altogether, they will remain in it only to corrupt and distract it.

Let it not be supposed that this is mere conjecture. We could name a Presbyterian Church, and an orthodox church too, where, by a solemn vote of the S. S. teachers, the Westminster catechisms were banished from the school! We could name others, where, through the influence of the pastors, these formularies are unknown in the schools. And is not the neglect of instructing children from this "form of sound words," notorious in our Church at the present day? And who doubts but that this neglect, if not occasioned, is yet cherished and perpetuated by the influence of these general unions, and their different agencies? Not that this is done designedly to injure the Presbyterian Church—we make no such charge. But that such in the absence of a denominational organization, will, from the nature of these national institutions, be the invariable, if not necessary consequence.

In the view of these statements, it remains with those who love our Church, and regard as inestimably precious her peculiar tenets, and who feel bound by solemn vows to teach them to the people, to move in the formation of a distinct society for the publication of tracts and S. S. books, which shall strictly accord in sentiment with the standards of the Presbyterian Church.

Consistency.

From the Episcopal Recorder.

SUNDAY AND SABBATH.

Sir,—I see in your Recorder of Saturday, (21st Sept.) a short paper from the Churchman, vindicating the term Sunday from the "tirade" against it, by a correspondent of the Boston Recorder.

I have, in the course of a tolerably long life, seen the attacks on this same innocent word repeatedly made, and it appears to me, that if there was any danger from its use, of "imbibing unchristian and heathenish notions"—or of a "tendency to degrade the first day of the week"—that such danger can arise only from the quarter that professes so earnestly to oppose the "unchristian and heathenish notions" learned by our "youth" at their respective colleges, by putting notions into their heads, long since forgotten, of the asserted designation of this day, as being that which was by the Heathen consecrated to the great Luminary of creation. So long established, if actually as asserted, why must it be changed for a reason so weak? The same should apply to every other word, which in any manner is connected with religion, if as Christians we can find it associated originally with Paganism, in its forms or otherwise. A war of extermination should be forthwith proclaimed, and a Christian crusade against Heathen etymologies; and every relic of ancient *bigotry*, *superstition*, intolerance and *error*—not happily acquiesced in by Christians so called, should be preached up from every pulpit, by every denomination, who can find a frantic enthusiast, like Peter the Hermit, to blow up the billows of "associations" where none really exist.

Let us, however, consider this rather more seriously, since it seems to have been made in good faith; and probably we may judge by the language, in conformity with that proposition, that "no one can serve two masters." An excellent and learned writer, in speaking of the "Scriptores de festis Judæorum, Ethincorum et Christianorum," says—"Inter festa Christianorum primo loco memorari debet *Dies Dominicus*, qui Sabbato Judaico successit, auctoritate apostolica, resurrectionem Christi victoriosam Ps. cx. 4, singulis hebdomadis celebrante"—and he then gives numerous references to sustain his observations, which we omit, except the following, as being directly in point.

"Aliis *primus*, quia revera primus dies est â quo Sabbatum septimus, et *μιαν σαββατων* pro *πρωτη* dici, Luc. xxiv. 1 et Joh. xx. 7, doctissimi interpretes annotarunt. Confer *Vossii* Harmoniam Evangel. p. 359, 363. *Diem Solis* quoque vocant idem *Justinus* in apologia longiore, p. 99. *Tertullianus*, cap. 166, apologetici, itemque alii: neque enim ægre ferebant Christiani hoc homen licet ab Ethnicis repetitum, quia ut *Ambrosius*, Serm. 61, *in ea die Salvator, veluti Sol oriens discussis infernorum tenebris luce resurrectionis emicuit.*"

This quotation may probably be unknown to the *ultra*-opponent of Heathen nomenclature. It may possibly serve to abate his wrath, when he finds that so high a luminary of Christianity as St. Ambrose has long ago ventured to give a different explanation to the origin of this terrific word *Sunday*.

Scrutator.

From the Boston Recorder.

AMERICAN REVIVALS.

I have read twice or thrice the article under the above title in the last Recorder, [Sept. 18,] and I shall be thankful if by referring to it I may induce any of your readers who may have passed it hastily, to read it again—nay, to study it. It affords some lessons which well learned would be of immense use to the American Churches. Having had some personal acquaintance with the state of things in Great Britain, I have been long convinced that our countrymen have underrated the progress of religion there—have overrated our own. Your article affords the elements for correcting our mistake.

According to the reviewer, the gross increase annually of the Congregational and Baptist Churches in Great Britain may be given at 8 per cent.—that is, 8 a year, if the Church consists of one hundred, and the congregation of four hundred. The reviewer supposes that a general view of American Churches would give a more favorable result. But does any well-informed American suppose so? I have before me, while I write, a church roll of 170—perhaps of 150 resident members. This church has been blessed with several revivals from the year 1808—and perhaps more blessed than the average. I find on counting the roll for 25 years, that the average addition has been eight a year—very like the result which the reviewer gives us. This church has received an accession at four or five revivals much the same as a church similarly situated on the other side of the water, without any revival.

So much for statistics. But leaving them—the truth may be made palpable by asking two questions. First: If the English Churches fall so far short of our rapid increase as we have been wont to think, how comes it that they are actually so numerous and so powerful as to extend their influence over the world? The truth is, that the English Churches have enjoyed a revival for thirty years past, equivalent to our revivals, or nearly so, or they would not *now* be what we know they are. Whoever wishes to have a just view of that revival may read the preface to Wilberforce's Practical View, written by the present Bishop of Calcutta, the Rev. Daniel Wilson. The *other* question is—If our revivals have increased our churches far beyond the rate of the increase in England, *where is our host*, which for thirty years we have been mustering so much faster than our brethren on the other side of the water? The plain truth is, we have infinite reason to be thankful for the results of *our* revivals compared with our dead and barren intervals—but not that we are favored beyond our evangelical brethren in England.

If it be asked, What evil results from our mistake as alleged in this article—I answer, We are encouraged by it, in our gross and lamentable neglect of the continued appliances which constitute the power of British Christians. We sit down prayerless and inactive—neglecting all the common opportunities of usefulness three-fourths of our time, because on extraordinary occasions we are so eminently blessed; when at last we find that we have but kept pace with the more even and steady progress of our brethren abroad.

The facts give an important lesson to both countries. It is folly for either to say—our progress is best. The wisdom of both is, to strengthen their stakes and lengthen their cords, and with all their might to stretch forth on the right hand and on the left. British Christians may learn from us to add energy and speed to their constant diligence: American Christians may learn from them to add constant diligence to their energy and speed, which at wide and uncertain intervals have brought us up with our foreign brethren.

I might proceed to the question of the superiority of American preaching—of which I perceive the reviewer seems to have a less favorable view than has been reiterated so unhappily for a few years. But I forbear. I say only—*we*, at least, should have acted more wisely to have waited till the next century, until our praise should have come from other men. For my own part, I have wondered whom our travellers may chance to have heard—when I remember the preaching of Wilson, and Simeon, and Waugh; or what they have read as the specimens of the British pulpit. Even Dr. Chalmers—of whom it has been lately (I think unkindly) prophecied that nothing but moral lessons are to be expected—even Dr. Chalmers, to the servants and laborers of Kilmany, as well as to the gentry of Glasgow, used to know how to appeal in all the tenderness and in all the terror of the Gospel of Christ. At Kilmany at least he seems to have come to his people in the fulness of its blessings.

S. S.

From Burnet's Lives and Characters, by Bishop Jebb,
Vol. XIII. of the Parish Library.

MESSRS. NAIRN AND CHARTERIS.

Many of the Episcopal clergy in Scotland were much offended at all these proceedings.* They saw the prejudices of the people were increased by them. They hated violent courses, and thought they were contrary to the meek spirit of the Gospel, and that they alienated the nation more from the Church. They set themselves much to read church history, and to observe the state of the primitive Church, and the spirits of those times: and they could not but observe so great a difference between the constitution of the Church under those bishops and our own, that they seemed to agree in nothing but the name. I happened to be settled near two of the most eminent of them, who were often moved to accept of bishoprics, but always refused them; both out of a true principle of humility and self-denial, and also, because they could not engage in the methods by which things were carried on.

One of these, Mr. Nairn, was one of the politest clergymen I ever knew bred in Scotland. He had formed clear and lively schemes of things, and was the most eloquent of all our preachers. He considered the pastoral function as a dedication of the whole man to God and his service. He read the moral philosophers much: and had wrought himself into their equal temper, as much as could consist with a great deal of fire that was in his own: but he turned it all to melting devotion. He had a true notion of superstition, as a narrowness of soul and a meanness of thought in religion. He studied to raise all that conversed with him to great notions of God, and to a universal charity. This made him pity the Presbyterians, as men of low notions and ill tempers. He had, indeed, too much heat of imagination, which carried him to be very positive in some things in which he afterward changed his mind; and that made him pass for an inconstant man. In a word, he was the brightest man I ever knew among all our Scottish divines.

Another of these was Mr. Charteris, a man of a composed and serene gravity, but without affectation or sourness. He scarce ever spoke in company, but was very open and free in private. He made true judgments of things and of men: and had a peculiar talent in managing such as he thought deserved his pains. He had little heat, either in body or mind: for, as he had a most emaciated body, so he spoke both slow, and in so low a voice that he could not easily be heard. He had a great tenderness in his temper; and was a very perfect friend, and a most sublime Christian. He lived in constant contempt of the world, and a neglect of his person. There was a gravity in his conversation that raised an attention, and begot a composedness in all about him, without frightening them; for he made religion appear amiable in his whole deportment. He had read all the lives and epistles of great men very carefully.† He had read the Fathers much: and gave me this notion of them, that, in speculative points, for which writers of controversy searched into their works, they were but ordinary men; but their excellency lay in that, which was least sought for, their sense of spiritual things, and of the pastoral care. In these, he thought, their strength lay. And he often lamented, not without some indignation, that in the disputes about the government of the Church, much pains were taken to seek out all those passages that showed what their *opinions* were: but that due care was not taken to set out the notions that they had,—of the *sacred functions*, of the *preparation of mind*, and *inward vocation*, with which men ought to come to holy Orders; or of the *strictness of life*, the *deadness to the world*, the *heavenly temper*, and the *constant application to the doing of good*, that became them.* Of these, he did not talk like an angry reformer, that set up in that strain because he was neglected or provoked; but like a man full of a deep but humble sense of them. He was a great enemy to large confessions of faith, chiefly when they were imposed in the lump as tests: for he was positive in very few things. He had gone through the chief parts of learning: but was then most conversant in history, as the innocentest sort of study, that did not fill the mind with subtilty, but helped to make a man wiser and better.

These were both single persons, and men of great sobriety: and they lived in a constant low diet, which they valued more than severe fasting. Yet they both became miserable by the stone. Nairn went to Paris, where he was cut of a great one, of which he recovered; but lived not many years after. Charteris lived to a great age, and died in the end of the year 1700, having, in his last years, suffered unspeakable torments from the stone, which the operators would not venture to cut. But all that saw what he suffered, and how he bore it, acknowledged, that in him they saw a most perfect pattern of patience and submission to the will of God. It was a great happiness to me that I fell into such hands; with whom I entered into a close and particular friendship. They both set me right, and kept me right.

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* The severities used in enforcing ecclesiastical uniformity.

† "He took care that we should be well acquainted with the history of the Church. He did not think it right that we should, for a moment, imagine that nothing had happened in the Church of God, since the days of the apostles; that we had received our faith immediately from their hands, without any intermediate debt of gratitude and acknowledgment; that no trials had been undergone; that no examples to animate our zeal, none to warn us of our weakness, had been set forth in its transmission; that the word of God, after a lapse of eighteen hundred years, had come into our hands somehow or other, but how and by whom, it is no more our business to inquire than if it had fallen, like the Roman sacred shield, immediately from heaven; that we were a body in ourselves, indebted to no one, related to no one, without fathers, without brethren: such a state of feeling, he said, argued far too narrow a foundation of Christian principles."—*Rectory of Valehead*, p. 48.

* Perhaps the best manual extant, on those important subjects, is Bishop Burnet's own treatise on the Pastoral Care.

COMMUNICATIONS.

For the Churchman.

NOVA-ANGLICANA.

It is not the intention of the writer under this title to send the Churchman matter specially connected with it. He wants, as does the sailor, some port to hail from, and this answers as well as any other. In the course of his studies he may chance to fall upon ideas which may be worth arresting, and he proposes to send such brief observations as spare minutes may allow, and under such captions as come in his way.

THE ROMAN CATHOLICS.

Many Protestants are not sufficiently observant of their operations. I have watched them for years in reference to publications of the apologetical order. In the year 1820, Milner's "End of Controversy" was published in this country. Some time after came out Fletcher's "Comparative Views," though *when* I cannot precisely tell, as from some reason or other dates have been expunged from it. Within this year has appeared an "Irish Gentleman in Search of a Religion." There have been doubtless other books published by them which would come under the word "apology." But these are of a peculiar and most noticeable character. I would that Protestants knew more about them.

The *first* purports to be written in answer to inquiries from a society in England composed of members of different persuasions. Whether the story be true or not, it is well adapted to lay prejudice asleep, and awaken curiosity. Curiosity is gratified by a very full detail, and most learned defence of, as I believe it is now styled, "Catholicity."

The *second* sets out with imposing kindness and candor, and establishes its positions by ingenious quotations taken almost exclusively from *Protestants themselves*. Its opening chapter is a most amusing and impressive specimen of the ad captandum sophistry. I should not wonder if it produced a strong effect upon the mind of a lover of establishments. It is prefaced with a quotation from Bishop Butler, and of all within the range of literature perhaps the fittest for its purpose.

The *third* is of a character unlike the two preceding, but on some accounts the best for the purpose it is designed to accomplish. Thomas Moore is its ostensible author, but the array of real learning it contains must have come from another hand. The story may be his, and if so, he deserves well of his Church for the art with which he has contrived it. A Catholic student *wishes* to be a Protestant. He hears of the Catholic Relief Bill, which will enable him to do so without the charge of venality. He *determines* to reason himself into Protestantism, begins with the early history of the Church, when lo! Catholicity stares him in the face at every step, and, poor fellow! he is at last compelled to return to the mother he had discarded. There is enough of story in the book to amuse, and enough of learning to command sincere respect. Some have questioned the fidelity of the quotations. I have verified so many as to relieve me from all suspicions but those of misapprehension or misinterpretation. The hand which selected these quotations was too cunning to deceive in any other way.

Catholics triumph in these works. They may. There is a great variety of undoubted talent in them—extensive research with much compression, so that while they command the homage of the learned they are calculated for wide diffusion.

They pretend they have not been answered. This is a great mistake. In 1821, Dr. R. Grier, the able epitomist of the councils, answered Milner, and in 1825 answered Milner's reply. Mr. Gavin, in the Protestant, is said to have replied to him also with no small ability: so effectually indeed that no answer was given.

Whether Fletcher has been refuted is more than I am able to say, for I know little of its history. It cannot be traced by dates. But the "Irish Gentleman" has received an answer without delay. He has already had "a guide" from the English press. It is not my intention to refer to them more particularly now. Incidental notices of them may be furnished hereafter. My sole object at present is to turn attention to a Church whose operations are more quiet, but more comprehensive, sagacious and important, than many of your readers are aware. They little know what *talent* (to speak nothing of other resources) is enlisted in support of Catholicity. The familiar acquaintance with one subject alone displayed in the volumes now noticed, I mean Ecclesiastical History, is sufficient to command the unfeigned respect of all candid and even uncandid theologians. Very many of the books referred to have not been read by any Protestant, and some are known to the clergy, to say nothing of the laity, but by name. Has error such champions, and shall we be asleep? Such able champions, and we regardless? Such a multitude of able champions, and we permit young men to hurry into the sacred profession, not half acquainted with a very limited circle of theological studies, and trammelled with wives and scores of cares of all sorts, when here are a set of antagonists completely free, and armed cap-a-pie for battle?

September 28, 1833.

For the Churchman.

SUNDAY AND THE SABBATH.

Mr. Editor,—Episcopalians are not unfrequently objects of commiseration to their brethren of other denominations for their "want of vital piety." Among other weighty proofs adduced of this destitution is the stubbornness with which a large proportion of them persist in using the term *Sunday* in preference to that of sabbath. From the following remark of "A." in your last paper, (taking for granted that he is an Episcopalian,) it would seem that the force of such evidence was beginning to be appreciated. "It cannot have escaped observation," (says "A.,") "that those who think lightly of the obligations and duties of the Lord's day, or who would discard them as a remnant of Judaism, incline to *Sunday*, while those who view the subject in a more sacred light, are found involuntarily speaking of the sabbath. I mean not to say that this is universally, but generally the case." Now, notwithstanding this last by-way for a retreat, we must be allowed to put this truly charitable position in due form. It is really worthy of a place in De Lanne's Plea for Non-conformity.

Episcopalians generally ("for it cannot have escaped observation" that such is the fact) incline to the use of the term *Sunday*, but Presbyterians and other dissenters (it will be conceded) speak of the *sabbath*.

But "those who think lightly of the obligations and duties of the Lord's day, or who would discard them as a remnant of Judaism, incline to the use of *Sunday*, while those who view the subject in a more sacred light, are found involuntarily speaking of the sabbath."

Ergo, Presbyterians, &c. value the institution more than Episcopalians, and the latter in vital piety cannot compare with the former.

If your correspondent will reflect a little more upon this subject, he will come to the conclusion that such *sweeping observations* as *this one* which he has made, fall wide of their mark, inasmuch as they cannot be substantiated by proof. The term *Sunday*, we may venture to assert, is dear to a majority of the clergy and laity of our Church. Must they be ranked among the undervaluers of this sacred day, because they apply to it so "current a term?"

Old Paths.

For the Churchman.

EDITORIAL NEGLIGENCE.

I am sorry to see in subsequent numbers of the Presbyterian the same forgetfulness of the apostolic precept, "tribute to whom tribute," as was noticed in your last. The instances are added.

'That was a noble sentiment of Tauler,—"Count that day wholly lost, in which for the love of God thou hast not subdued thine own will." It is the "Perdidi diem" of Titus Christianized.'

'"When Christ died," says St. Jerome, "the whole creation suffered with him. The sun was darkened. The earth quaked. The rocks were cleft in sunder. The veil of the temple was rent in twain. The graves were opened. Man alone did not sympathise; for whom alone Christ died."'

Both these are from the "Bits" of your correspondent "Crucifer," the latter translated by him.

Suum Cuique.

THE CHURCHMAN.

SATURDAY, OCTOBER 12, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

October 13, 19th Sunday after Trinity, Staten-Island, St. Andrew's Church, A. M.; Trinity Chapel, P. M.; 20th Sunday after Trinity, 20, Castleton, Staten-Island; 23d Sunday after Trinity, November 10, St. Ann's Church, Brooklyn.

To Correspondents.—'A Lover of Consistency,' and 'A Lay Delegate,' were received just as our paper was going to press. The former will find that his request has been anticipated: the communications shall be noticed in our next.

The Publication of the Associate Alumni, consisting of a Sermon by the Rev. William R. Whittingham, A. M., and an Essay by the Rev. Samuel R. Johnson, A. M., is a pamphlet which ought to be in the possession of all those who interest themselves in the concerns of the Church. The printing, the paper, and indeed the *tout ensemble* of its outward appearance, are highly creditable to the Protestant Episcopal Press, and are worthy of the first publication of a Society from which much and lasting good may be expected.

The Sermon, although a little wanting in that classic elegance which we have a right to expect on such an occasion, and from an Alumnus of the Theological Seminary, is not without indications of those talents for which the author is distinguished, and which give fair promise of future usefulness. But we turn from these minor considerations to discharge a duty of graver import, and, as the guardians of public sentiment in religion, warn our readers against a bias which the preacher, we are sure, would not sanction, but which the discourse, we fear, is calculated to impart. The object of the author is to show that the religious education of the young is the best means, under God, of forestalling worldly prepossessions, and rendering the Gospel effectual to salvation. In the prosecution of his subject he has placed human agency too much in the foreground, and has not brought forward the supremacy and efficiency of the Holy Spirit with sufficient distinctness and prominence. Indeed from some expressions the reader might imbibe the opinion that the result of human agency in the use of means might be calculated on with as much certainty in the spiritual as in the natural world. In short, the tendency of the discourse, whether consciously and distinctly recognised by the reader or not, is, we conceive, to create in his mind an over-confidence in human ability, and to weaken his sense of dependence on the Spirit of God. Among the passages in which this tendency is conspicuous, are the following: the italicisms are the author's:

"The embassador of Christ is sent * * * to *instil* PRINCIPLES, to implant seeds of celestial origin which *must* germinate and bourgeon, and bring forth fruit."—p. 9.

"They [the impediments to the success of the Gospel] *are* overcome whenever it [the Gospel] is preached faithfully."—p. 15.

"Are the kindly influxes of the Spirit to be directed on a soil already overrun with noxious weeds, &c., or on unbroken ground, &c."—p. 16.

"*Peculiarities of disposition* exist but in the bud; if good, may be trained heavenward, &c., if evil may be nipped even before they can expand."—p. 18.

"But it lies *with us* to determine that the arch-deceiver's power shall be circumscribed—that the generation of those who come after us shall be rescued from his grasp, and by early training * * * delivered from the worldly prepossessions which," &c.

Now are we authorized to say that the Word of God, which is presumed to be designated by the "seeds of celestial origin," when preached by his embassador, *must* take effect? Take the best soil that human nature affords, take the mind in its infancy, and under circumstances the most propitious to the influences of truth—and does either Scripture or experience justify the declaration that the seed sown "*must* germinate and bring forth fruit?" Can we say, except in a very loose and general sense, that the impediments to the success of the Gospel *are* overcome *whenever* the Gospel is faithfully preached? Is it safe to say, even by implication, that it rests with human agency *to direct the influxes of the Spirit* to this or that soil? Human agency may direct to a given point its efforts, may turn thither the appointed means, but can it direct thither the influxes of the Spirit? May not the parent who essays, with all the ardor of personal piety, and the light of scriptural knowledge, to train heavenward *peculiarities of disposition* if good, or nip them in the bud if evil, be, after all, mournfully disappointed in the result? Does it lie *with us* to "determine that the generation of those who come after us shall be rescued from the grasp of the arch-deceiver, and from the worldly prepossessions which shut out the light of the knowledge of God's glory and redeeming love?" However scripturally, however faithfully we may labor, does it not lie with the Holy Spirit to determine the result? And, finally, to sum up all in a question, which may serve as a practical test of the justness of our criticism, would the readers or hearers of such sentences, or a sermon in which such were prominent, be led with a spirit of humble dependence to beseech God, "That as by his special grace preventing them, he does put into their minds good desires, so, by his continual help, they may bring the same to good effect?"

We do not censure these passages as indications of erroneous doctrine, for in other parts of his discourse Mr. Whittingham has recognised the necessity of the influences of the Holy Spirit. Nor would we be understood to imply that the author sanctions the specific opinion to which our quotations seem to incline, for in the formal enunciation of his subject he tells us, in more qualified language, that "Education is the means by which the impediments to the success of the Gospel *may be, in a great measure,* overcome." We have adverted to them merely as instances of incautious expression, which we should any time be loath to sanction, but which are especially to be deprecated in the present state of the Christian world, when Pelagianism is emitting its pestiferous breath, and, by contending for the inherent efficacy of the truth, and other means of grace, and for the sufficiency of human ability to their successful application, is brought into direct and presumptuous conflict with substantial and enlightened piety, and is sowing extensively the seeds of immediate enthusiasm and ultimate infidelity.

TO THE ESSAY we turn with the greater pleasure, because we can speak of it in terms not only of unqualified approbation, but of strong praise. Indeed if we had wanted an antidote to the supposed latent tendency in the sermon, we could hardly have found a better than is furnished by the essay; and this not more in its general scope than in several pointed passages.* The object of the essay is to show that in the Scriptures "the name and agency of GOD" are constantly exhibited in connexion with "the faith, doctrine and condition of man." The first part of it adduces numerous and apposite passages from Scripture in illustration of this position. In the second part instances are given of departure in common usage from the scriptural model: and in the third part the author points out several advantages which result from an adherence to the scriptural method. The subject is of importance, and the author has displayed no little acumen and originality in the manner in which he has handled it. The tendency of men, unless constantly restrained by the Spirit and the Word of GOD, is to Atheism; and it is the bane of the intellectual portion of them especially, that they fritter away the realities of the faith of CHRIST into mere dreamy abstractions, and are thus imperceptibly allured to deny GOD and worship the idols of their own creation. Mr. Johnson has luminously brought to view one of the barriers which GOD has been pleased to erect against the spirit of self elevation and the proneness of men, particularly educated men, to disregard and break through it. In this brief notice we can give our readers but a feeble idea of the design of the author, but we recommend them to obtain the essay and read it for themselves: and if they are not pleased with the leading thought which it develops, and with the variety of accurate and philosophic observation with which it is supported, it must be because their pursuits have not led them to the contemplation of human nature in the forms and peculiarities of Christian and pseudo-Christian character. For ourselves, we regard it as no unimportant acquisition to the stock of clerical knowledge, and we recommend our younger brethren especially, whose style of sermonizing is not yet formed, to give it an attentive perusal. It is but just to add, that it has other recommendations of a secondary yet important kind: the style is excellent; the flow of sentences being easy, and the diction chaste, perspicuous and forcible.

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[*] Take for instance the following passage:

"It is no uncommon thing, even where the importance of this great truth [the personality of the Holy Spirit] is felt; and it would, if assailed, be strenuously maintained against all gainsayers, that it is set forth so occasionally and indistinctly, that it does not make that decided impression upon the minds of the readers or hearers which is desirable; and though they rely upon a strength which comes from a divine source, many are not led to make the Holy Spirit a direct object of faith as a personal agent, who 'guides us into truth' and 'sanctifies us unto obedience.' Some almost uniformly represent the work of holiness to be effected by the acts of the mind, as 'contrition, repentance, faith, watchfulness;' whereas, however proper such modes of expression may be in themselves, yet as this is strictly the work of the Holy Ghost, it is but just, that in general the Divine Being should be named."

Had the essayist spoken of the agency instead of the personality of the Holy Spirit, and extended his view to another class of illustrations, equally pertinent and common, and added *education* and other *efforts* to contrition and 'acts of mind,' he would have met precisely the case in hand.

A CORRESPONDENT writes:

"I observe in the Churchman of the 21st, [September,] an extract from Silliman's Tour through England, containing an anecdote of Hume. Mr. Silliman's work on its appearance was reviewed in the Quarterly, (of 1816, I think,) and this passage was quoted. A letter was addressed to the Editor of the Quarterly, showing by a reference to dates, that this story was entirely untrue. The article alluded to being written by Mr. Southey, was reprinted in the late 'Essays Moral and Political' of that gentleman, together with the letter disproving this fact."

We inserted the anecdote as we now insert the contradiction of it without intending to vouch for the correctness of either. We agree with our correspondent, though for a different reason, that "the circumstance, if true, would go for little." The calmness or agitation with which a man meets death, is no proof either of the truth or falseness of the opinions by which he governed his life, but only of the sincerity with which he embraced them, and of their efficacy or inefficacy to support and console the mind. "Too much stress has, we apprehend, been laid by all parties on the firmness with which their respective adherents have met their last hour. Composure in that awful moment may arise from various and even opposite causes. Natural fortitude, a habit of great submission to what is inevitable, a morbid insensibility, a regard to decorum and even to posthumous character, will produce it. Still more frequently will it originate in ignorance of the guilt of sin, and of the purity of the divine nature, in habitual insensibility of conscience, or in self-righteous confidence. In a word, let a high idea of the mercy of GOD, without a regard to his justice, be combined with a low standard of morals, and the result, in almost every case, will be exemption from uneasiness respecting a future state. Hence we may account for the similar indifference which persons of very different religious systems have exhibited at the prospect of death. The soldier braves its approach, the savage exults in its tortures, the enthusiast greets it with rapture. Hume was sportive in his last hours, and Rousseau contemplated his dissolution with pleasure. It is remarkable that the Scripture nowhere lays any stress upon the feelings which distinguish the hour of death, or holds up any remarkable example of a death-bed scene as a model of imitation, or a proof of true religion." *

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[*] From an obituary notice of Dr. Priestley, in the Christian Observer of April, 1804.

The Basket of Flowers. Translated from the French, by the Rev. G. T. BEDELL. Philadelphia: French & Perkins.

To the laudatory notices of this little volume which we have seen in several of our contemporaries, we subscribe with some slight qualifications; and our praise, we trust, will not be the less acceptable, for being the more discriminating. The story is one of the school of Berquin, to which the juvenile community, of the last generation especially, are under unspeakable obligations. Who that in his infancy read such stories as are contained in the Looking Glass, and in the Elements of Morality by Salzman, does not remember with gratitude the salutary impressions which they made? But fascinating as they are for the young, there are two objections to them. The one is, that generally speaking, their incidents are often improbable; the other, that they aim at cultivating the virtues of natural sentiment, without reference to the new heart enjoined in the Gospel. The tales of Miss Edgeworth are, to a great extent, free from the former defect, and herein chiefly consists their superiority to the French models. In the mind of a pious reader, the wish naturally arises that these stories, in the feelings, principles and examples which they hold up for youthful imitation, were in more rigid accordance with the standard of the Gospel. This defect Dr. Bedell has attempted to remedy; and he has succeeded as far as the occasional introduction of a judicious remark could be successful in obviating a deficiency which pervades an entire work. To do more, indeed, would have been to remodel the whole, and make a new book, instead of mending an old one. The story in some of its incidents is open to the same objections as the class to which it belongs; it is not sufficiently probable, and, a very important consequence, the happiness and misery which it allots to virtue and vice, are made to depend more upon what is arbitrary and fortuitous, than upon what is natural and of ordinary occurrence in the discipline of life. For instance, that Mary should be happy in the testimony of a clear conscience when exposed to great bodily suffering, is perfectly natural; but that the gold ring which she had been wrongfully accused of stealing, should be given to her after her innocence is proved, is not natural—is not in conformity with the order of Providence in real life, and insensibly inclines the mind of the reader to act from romantic expectations, rather than from sound principles. But the work as a whole, is worthy of commendation, and we are perfectly safe in recommending it for the perusal of the young. The translator well says, "The story is very touching, and the lessons taught are most useful and important. I have never read lessons of practical piety, drawn with more simplicity than they are in this little book from the beauties of nature. Indeed, in almost every chapter we find addressed to the youthful heart, sermons whose texts are the flowers of the garden." We have marked two or three passages for insertion which will be pleasing to readers of every age. In case a second edition is called for, as it probably will be, a few alterations might be made, not to render the style more elegant, but to secure greater precision in the expression of thought, and more accuracy in the use of words.

WE have been favored with a copy of the Report of the Society for the Propagation of the Gospel in Foreign Parts, and also of the Society for Promoting Christian Knowledge, both of which contain matter of interest. The part of the former which relates to the state of religion in the British dependencies in North America, brings to view a few primitive traits and incidents that remind us of the patriarchal state of society: we have marked two or three passages, which, we hope, will attract the favorable regard of our readers. The report of the latter, embracing a history of the venerable Society, throws out several useful and philanthropic suggestions, and contains some cheering information: the more important parts of it shall be published in our next. The Church societies of Great Britain partake of the nature of her constitution, and indicate the character of the people: they do nothing by fits and starts, but move forward with a sure and steady pace. The communication on the subject of revivals, which we have transferred to our columns from an eastern paper, is a curious illustration. We may add that this steadiness of effort, without feverish excitement, is to be attributed in a great measure to the constitution of the Church of England, and, in so far, may be expected to form a characteristic of her offspring in this country.

TRACTS IN PASTORAL THEOLOGY.—It is intended to issue from the Press a series of tracts on Pastoral Theology, designed "for circulation chiefly among the clergy." The plan is excellent, and if judiciously carried into effect, will be productive of happy results. The first tract, which has been just published, is the letter from Alexander Knox, Esq., to the Rev. John Jebb, an extract from which, recently published in the Churchman, has probably prepossessed the minds of our readers in its favor. The tract, like its other publications, is highly creditable to the Press. It is enriched with notes and some valuable quotations. We trust its circulation will not be restricted to the clergy: it may be perused with profit by readers of every class. We hope that Mr. Johnson's Essay will form one of the series.

GENERAL THEOLOGICAL SEMINARY.—It gives us great pleasure to state, and it will give our distant friends no less pleasure to learn, that this Institution commences the Collegiate year with happier prospects than at any previous time. The Senior class is at present composed of 13, the Middle class of 17, and the Junior of 31. These, together with 22 absentees, who belong to the Middle class, make a total of 83 who are at present members of the Seminary. New applicants may yet be expected for the Junior class.

To this we append the following from the Charleston Gospel Messenger:

"Since its establishment in 1822 at New-York, there have been 134 students, 8 of them from South-Carolina; graduated 61; matriculated, but did not complete the course of study, 42; now at the institution, 31. In the number 8 above, we include the Rev. A. W. Marshall, Rector of St. David's, Cheraw, who graduated at the Institution, but whose name is omitted in the list recently published by the 'associate alumni.'"

THE Missionary Record for October has been received, and affords matter for a few extracts, which we have placed under the head of Domestic Intelligence. We learn from it beside, that the agent of the Society, the Rev. George Boyd, has tendered his resignation, which has been accepted by the Society. The alleged ground for the resignation is that "he has found considerable prejudice existing in the minds of many of the friends of the Society, and some of its liberal supporters, on account of the contingent expenses of the Society."

OWING to an inadvertence, the outer pages of our paper were put to press before the Editor had seen a revise. In consequence of this, appropriate headings, which it was intended to insert over the reports of the British Missionaries, were omitted. It was also intended to introduce the article from the Vermont Chronicle, with the remark that it was inserted from approbation of its general scope, and notwithstanding its allusion to "meetings," "in which every Christian was ready to take a [public] part:" a kind of meetings of which the CHURCHMAN knows nothing.

We often meet with good articles which are impaired for the use of Churchmen by some such local or sectional allusion as the above. When we think them worth transferring to our columns, we guard against any unsafe or injurious tendency by a remark in the form of a note or heading, or by the expulsion of the exceptionable passage.

IN the account of the opening of the late Convention, it should have been stated that the Rev. Thomas Lyell, D. D., assisted the Bishops in the administration of the communion.

ANNIVERSARY CELEBRATIONS.

THE anniversaries of the "New-York Protestant Episcopal Tract Society," the "Auxiliary New-York Bible and Common Prayer-book Society," and of the "Education and Missionary Society of the Protestant Episcopal Church in the State of New-York," were celebrated in St. John's Chapel, on Thursday evening, the 3d of October.

The meeting was opened with appropriate devotional exercises by the Right Rev. Bishop of the Diocese. The societies were honored by the presence of their warm and early friends and supporters, the Right Rev. Bishop of North Carolina, Dr. Ives, and the Right Rev. Bishop of New-Jersey, Dr. Doane.

The report of the "Tract Society" was read by the Rev. Benjamin I. Haight, whereupon the following resolutions were offered by the Rev. Mr. Shimeall.

Resolved, That the improved condition of the Society as manifested by the report read this evening is a subject of sincere congratulation to every lover of the Church and her institutions; an evidence of the assiduity and successful exertions of its conductors; demanding an expression of devout gratitude to ALMIGHTY GOD for the influence of his grace in disposing the hearts of our people to more enlarged and liberal contributions during the past year.

Resolved, That the report read this evening be referred to the new board of Trustees for publication in such form as may seem to them most expedient: and to be disposed of in such manner as will best subserve the future interests of the Society.

The annual report of the "Auxiliary Bible and Common Prayer-book Society" was read by Doctor William Hobart, whereupon the following resolutions were offered by the Rev. Dr. Hawks.

Resolved, That although the report of the Society does not exhibit any material increase of its distributions, nor any important diminution of its debt—yet this meeting recognises in the fact, that the sum of *fifteen hundred dollars* has been raised by voluntary contribution for the purchase of a set of stereotype plates of the Bible in a most desirable form, and at a greatly reduced price, an evidence of a degree of prosperity during the past year, affording ample encouragement not to become weary in the great and blessed work of diffusing the "word of GOD" in its natural alliance with the "Church of GOD."

Resolved, That the report just read be published under the direction of the Board of Managers.

The annual report of the "Education and Missionary Society of the Protestant Episcopal Church in the State of New-York" was read by the Rev. Manton Eastburn, and the Treasurer's report by Benjamin M. Brown, Esq., whereupon the following resolutions were offered by the Rev. Francis H. Cuming.

Resolved, That in the judgment of this meeting, no subjects of greater and more vital importance to the interests of pure religion can be presented to the consideration of a Christian community than those of the education of pious young men for the ministry, and the preaching of the blessed Gospel of peace and salvation by the faithful and laborious missionaries of the Church.

Resolved, That it is desirable to diffuse extensively the information contained in the report read this evening, and that in reference to this object it be referred to the Board of Managers for publication and general distribution.

The several resolutions were sustained by the reverend clergymen, who offered them by able and appropriate addresses, which it is fully believed produced the most salutary impressions upon the minds and hearts of a numerous and highly respectable assemblage of our Episcopal friends of the city, and of those from the country in attendance upon the Diocesan Convention.

The exercises of the evening were closed by singing the 105th hymn, appropriate devotions and the apostolic benediction by the Bishop.

FLOYD SMITH, *Secretary.*

Press Buildings, Monday evening, 7th Oct.

AT a meeting of the Board of Managers of the "Education and Missionary Society of the Protestant Episcopal Church in the State of New-York," the following resolutions were unanimously adopted.

Resolved, That the sincere thanks of this Board be given to such clergymen as have during the past year formed or supported auxiliary associations, and that this board anticipates *the day when every parish* in the Diocese will yield, through similar channels, a cordial and persevering co-operation and support to the Education and Missionary cause.

Resolved, That this board has learned with pleasure and thankfulness, the exertions which have been made this year in promoting the objects of the Society by so many congregations throughout the Diocese, and particularly by several whose means are but limited; and cannot but rejoice in the evidence thus afforded of a regularly increasing interest in this Society's great objects.

Resolved That the above resolutions be appended to the report of the Society for the present year.

G. G. VAN WAGENEN, *Secretary.*

For the Churchman.

St. John's Church, Medina, Sept. 13, 1833.

To the Rev. J. M. Rogers,

REV. AND DEAR SIR,—We, as Wardens of St. John's Church, Medina, take this opportunity of expressing our affection for our late clergyman, and while we lament your departure from us, we most earnestly implore the divine blessing upon your past labors, and would give our testimony to the zeal, talent and fidelity with which you have discharged your ministerial duties as pastor of St. John's Church, Medina—to your assiduity in visiting the sick and afflicted—to the fearlessness with which, on all proper occasions, you have vindicated the character of the Episcopal Church, and advocated "Evangelical truth and Apostolic order," and for having kept aloof in these dangerous times from all sectarian schemes and entangling alliances. Accept our best wishes, and the best wishes of our families, for yourself, and also for the amiable and useful partner of your life, and may GOD's blessing be with you through every period of your existence.

Affectionately and truly yours,

JOSEPH NIXON,
JUSTUS INGERSOLL, } *Wardens.*

We, Vestrymen of St. John's Church, cordially respond the above sentiments.

C. WHALEY, BENJ. SMITH,
D. P. ADAMS, H. THOMAS,
R. MARLIN, B. FAIRMAN,
H. DOOLITTLE, JOHN BAYLEY, jun. } *Vestrymen.*

NOTICE.

Divine service will continue to be celebrated according to the rites of the Episcopal Church, on the next Sunday (Oct 13th) morning, afternoon and evening, and on ensuing Sundays, by the Rev. T. S. Brittain, at Randoll's Long Room, corner of Broadway and Bleecker-street, at the usual hours. Entrance from Bleecker-street.

Monday, Oct. 7.

BOARD OF MANAGERS.

A STATED Quarterly Meeting of the Board will be held on Tuesday evening, October 15th, 1833, at the Committee Room, Mission Church, Vandewater-street, at half past 7 o'clock. The members are respectfully invited to attend.

WM. R. WADSWORTH, *Secretary.*
PIERRE E. F. MCDONALD, *Assistant Sec.*

New-York, Oct. 2d, 1833.

Calendar.

October 13.—19th Sunday after Trinity.
——— 18.—St. Luke.
——— 20.—20th Sunday after Trinity.
——— 27.—21st Sunday after Trinity.
——— 28.—St. Simon and St. Jude.
November 1.—All Saints'.
——— 3.—22d Sunday after Trinity.
——— 10.—23d Sunday after Trinity.

INTELLIGENCE.

DOMESTIC.

EPISCOPAL ACTS, *by Bishop Onderdonk, of New-York.*—18th Sunday after Trinity, Oct. 6, in St. John's Chapel, in this city, the Rev. Liberty A. Barrows, Deacon, Missionary at Sherburne and Norwich, Chenango county, was admitted by the Bishop of this Diocese, to the Order of Priests. Morning Prayer was read by the Rev. Orsamus H. Smith, Missionary at Richfield, Otsego county, N. Y., who also presented the Candidate, and the Sermon preached by the Right Rev. Bishop Doane, of New-Jersey. There were also present, and assisting in the laying on of hands, the Rev. Charles Seabury, Missionary at Setauket and Islip, Long-Island, and the Rev. William Berrian, D. D., Rector of Trinity Church, New-York.

CLERICAL CHANGES.—We understand that the Rev Herman Hooker has resigned the rectorship of St. John's Church, Troy.

The Rev. John H. Norment, Deacon, has resigned the missionary station at Knoxville, Tennessee, and has removed to Athens, McMinn county, in the same State.

The Rev. A. A. Muller, D. D., has been appointed Missionary at Clarksville, Montgomery county, Tennessee.

The Rev. Charles Williams, D. D., late Principal of the College at Baltimore, having presented letters dimissory from the Diocese of Maryland, has been admitted a Presbyter of the Diocese of New-Jersey, and resides at Burlington.

We understand that at a meeting of the Vestry of the Church of the Epiphany, the Rev. Dr. Tyng was unanimously elected Rector of the said church.—*Epis. Rec.*

The Rev. Zechariah Mead, of Charlottesville, Va., has been unanimously called to the rectorship of Grace Church, Boston.—*Ib.*

We learn from the Episcopal Recorder, that "At a meeting of the friends of the Church, held on the evening of the first instant, Alexander W. Johnston being called to the chair, and Isaac Hazlehurst appointed Secretary,

On motion, it was *Resolved,* 'That it is expedient to organize this meeting into a congregation in connexion with the Protestant Episcopal Church in this Diocese, to be called the Church of the Epiphany, to be located west of Broad-street.'"

The Episcopal Society of New Jersey, we understand, held its annual meeting in New Brunswick, on Tuesday Oct. 1. The sermon was preached by the Rev. Matthew H. Henderson, from the text "And they despised him and brought him no presents." 1 Samuel x. 27.

Bishop Doane preached in the evening, from the words, "Behold the Lamb of GOD that taketh away the sins of the world."—*Epis. Recorder.*

WE embrace this opportunity of answering sundry inquiries in reference to the Record, which have ofttimes been proposed to us.

Of each number of this paper there are regularly published 4500 copies. Of these about 4000 are circulated through the United States, and the remainder are reserved for the supply of subsequent requisitions.

The different numbers have been sent to every officiating minister of the Church, to each member of the Society, and to all such contributors of $1 per annum to auxiliary associations as expressed a desire to receive the work.

The whole expense connected with the publication of the periodical is about $1200 per annum.

The present number of *bona fide* subscribers does not exceed 200.

For the privilege which is extended to booksellers of advertising on the cover, the Society receives $80 per annum.

From the above statement it will be seen, that the Record, so far from paying for itself, does not yield one-fourth the sum necessary for this purpose.—*Missionary Record.*

It is time our readers should be apprised of the fact, that the Executive Committee have succeeded in obtaining the services of a clergyman for the Mission to Liberia and its vicinity, whose qualifications and devotedness to the cause in which he is to be engaged, justifies the anticipation of the most favorable results from his labors.

Under these circumstances, how important is it that the call from Monrovia on the benevolence of American Episcopalians, should receive that attention to which it is so pre-eminently entitled: and what disgrace would be entailed upon us should we suffer this undertaking to fail for want of that aid which we have it in our power to bestow?—*Ib.*

The whole amount on which the Episcopalians at Pensacola can calculate for discharging the debt upon their building is $1005, while $1650, with interest from Nov. 1, 1832, are necessary for the purpose.

Under these circumstances, what is to be done? Is a sum short of $1000 sufficient to secure to our brethren the undisputed possession of the house which they have erected to the honor of JEHOVAH, and shall we refuse them this trifling boon? Do they call upon us to deliver them from the pain and anguish of beholding the desecration of this sacred edifice, and will we listen unmoved to the afflicting cry?—*Ib.*

SUMMARY.

Aid to Green Bay.—The anticipation in which we indulged ourselves last week, in relation to an effort here, was not groundless. A box containing various articles of bedding, materials for clothing, including hats, shoes, yarn for stockings, &c. &c. to the value of 130 dollars, has been filled by the members of the congregation of St. Peter's Church in this village, and was sent off on the 1st inst.

Among the articles forwarded, we noticed a new and excellent bed-quilt, which had been made by the Juvenile Sewing Society of the congregation. We notice this article for the purpose of remarking, that much good might be done in the way of subduing or controlling the selfishness of our nature, if children were early trained to a practical understanding and exercise of the apostolic injunction to "bear one another's burthens, and so fulfil the law of CHRIST." It would by no means be desirable to erect the little playful circle into a solemn and formal assemblage of juvenile philanthropists, putting forth ostentatious displays of their consequence: But every family and congregation would find its account, in inculcating the positive duty of beginning very early in life to impress upon every heart, the obligation of aiming at doing something however little for *the good of others,* and that *something* should bear some reasonable proportion to our means of enjoyment. It should be a part of the Christian education of every household, to fix in the mind the principle, that as we hold all our mercies at the gift of GOD who gave his own Son to relieve us from everlasting misery, so should we be ready to offer something for the benefit of our fellow-creatures.

Webster's Bible.—Dr. Webster's Bible is at length published. It is an octavo, containing the marginal references, we believe, of King James' edition, and sold at three dollars a copy.—*Relig. Intel.*

Churchman's Almanac.—We have received a copy of the Almanac for 1834, published at the Episcopal Press, 46 Lumber-street. It contains a large amount of information, particularly to Episcopalians, and many things of interest to all Christians. Its calendar pages are the neatest and best we have ever seen. Its astronomical tables, &c., at the beginning, are very excellent. The type and printing are beautiful. The arrangement and matter are highly creditable to the compiler, who signs his preface J. F. S., which we take to be the initials of the Rev. Mr. Schroeder, of Trinity Church.—*N. Y. Evangelist.*

The Rev. Wm. W. Bostwich, missionary at Bath, Steuben Co., and parts adjacent, gratefully acknowledges the receipt of a package of Sunday School books for the library of the Sunday School of St. James' Church, Hammond's Port, from Miss Caroline Parmille, as a present from the Female Society of St. Michael's Church, Litchfield, Conn.

The Boston Daily Advertiser says—We understand that at a recent meeting of the Proprietors of Trinity Church, for the purpose of filling the vacancy in the office of Rector, it was resolved to make direct application to the Vestry of Grace Church, New-York, relying upon their magnanimity and known attachment to the general interests of the Episcopal Church, to remove the principal obstacle which is supposed to have prevented the Rev. Dr. Wainwright's removal to Boston, and that strong hopes are entertained of the eventual accomplishment of the unanimous wishes of the Proprietors of Trinity Church.—*N. Y. Gaz.*

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following sums:—

From the Rev. Phineas L. Whipple, of Lansingburgh, N. Y., his annual subscription of *three dollars.*

From Mr. John Holme, of Lansingburgh, N. Y., by the Rev. P. L. Whipple, *one dollar* for the Missionary Record.

From the Treasurer of the Protestant Episcopal Association of Trinity Church, Utica, N. Y., for the Promotion of Christianity, per the Rev. Benjamin Dorr, *eight dollars and forty-three cents,* appropriated to the following objects:

For the Green Bay Mission,	$5 68
United States Domestic Missions	1 02
Foreign Missions	1 73
	$8 43

From a pious lady of Fairfield, Herkimer county, N. Y., by the hands of the Rev. Wm. M. Webber, for the Green Bay Mission, *five dollars.*

From Mr. O. Dibble, of Moravia, Cayuga county, N. Y., for Green Bay Mission, *one dollar.*

JAMES SWORDS, *Agent, &c.*

October 9, 1833.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

The Agent asks a correction of the following errors of the press in the acknowledgment in the last Churchman:

For "from the Rev. Titus Stone," read the Rev. Titus Strong; and for "the Rev. Wm. Gates," read Mr. Wm. Gates.

TRINITY CHURCH SEWING SOCIETY.

THE Ladies of the Sewing Society of Trinity Church gratefully acknowledge the receipt of fifty dollars from Mrs. George W. Strong, to be appropriated for the use of the beneficiaries of the Theological Seminary.

MRS. S. E. PARSONS, *Treasurer.*

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums toward the erection of the Church of the Epiphany in Stanton-street—

By the Committee of the Church of the Ascension:—

From Samuel Ward	$500 00
From John P. Stagg, ...	100 00
From Henry Cany, ...	100 00
From H. Marius Graves, ...	20 00
From Rev. M. Eastburn, ...	50 00
By Henry P. Robertson, from the Committee of the Church of the Epiphany, . . .	300 00
From John Delafield, ...	100 00
	$1170 00

L. PHILLIPS, *Treasurer.*

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society with great pleasure acknowledges the receipt of the following sums, viz.

1833.		
Oct. 3.	A donation from the Rev. W. L. Johnson, Jamaica, per Mr. F. Smith, . . .	$50 00
4.	A donation from the Ladies' Society of Christ Church, Binghampton, by Mr. F. Smith,	5 00
	A donation from a Friend, . . .	2 10
	A donation from Rev. Geo. S. Porter, of Trinity Church, Fredonia, . . .	1 85
7.	From a new Auxiliary Female Tract Society, New-London, by the Rev. Mr. Hallum,	1 00
	From 4 new subscribers, and one subscription over $1, . . .	5 00
	Sundry donations from Missionaries, who had received Tracts, ...	10 10
		$75 05

THOMAS BROWNING, *Treasurer.*
At the Press Buildings, 46 Lumber-street.

The Treasurer begs leave to remind the subscribers, that their subscriptions become due on the celebration of the anniversary. The sums being small, the tax is considerable for collecting. To those who could make it convenient to leave it at the office, it will be considered a great favor.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

THE Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following amounts:—

A donation from a Lady, by the hands of Floyd Smith, Esq., ...	$10 00
A donation from Rev. E. K. Fowler, of Monticello, Sullivan county, ...	2 50
	$12 50

CHARLES H. ROACH, *Treasurer,*
No. 4 Cedar street.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the N. Y. Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1833.	*Missionary Disposable Fund.*	
23 Sept.	Recd. collection made in St. Paul's Church, Angelica, . . .	$8 45
	" from a Sewing Society of the above church . . .	10 00
30 "	" collection made in the Church of the Ascension, New-York, . . .	228 36
	" Christ Church, Greenville, . . .	5 37
	" St. Paul's " Durham, . .	7 00
	" of the Female Aux. Missionary Asso., St. John's Church, New-York, .	120 00
	" of the Aux. Asso. of Christ Church, New-York, . . .	25 00
	" of the Aux. Female Asso. of St. Paul's Church, New-York, . . .	49 75
	" collection St. John's Church, Catherine, . . .	7 50
	" " St. Paul's " Big Flatts,	2 00
	" " St. Peter's " New-York,	30 59
1 Oct.	" " St. Paul's " Mayville,	3 00
2 "	" " St. Luke's " Richfield,	8 56
	" " St. Stephen's " Olean, .	7 47
	" " St. John's " Ellicottville,	4 25
3 "	Recd. of the Prot Episcopal Association of Trinity Church, Utica, for the Promotion of Christianity, . . .	9 54
	Of the Aux. Female Missionary Asso. of St. Stephen's Church, New-Hartford,	13 00
	Of the Protestant Episcopal Asso. of Zion Church, New-York, for the Promotion of Christianity, . . .	80 56
	Collection in Trinity Church, Windham,	10 00
	From Female Asso. of ditto, . . .	8 00
	From Aux. Female Miss. Association of St. Matthew's Church, Unadilla, . . .	15 50
	Donation from Hubert Van Wagenen, Esq.	10 00
	From the Protestant Episcopal Asso. of St. Clement's Church, New-York, . . .	70 00
	Collection in St. Peter's Church, Bainbridge,	3 00
	" Trinity " Fishkill, .	5 25
	" St. Anna's " "	11 00
	" Trinity " Granville,	8 15
7 Oct.	Recd. the following sums from Mr. Floyd Smith, the Treasurer of the Convention:	
	St. Andrew's Church, Staten Island, . .	15 24
	Christ " Rye, . . .	12 25
	St. Thomas' " Mamaroneck, . .	5 00
	Trinity " Hector, . . .	1 07
	Caroline " Setauket, }	
	St. John's " Islip, }	5 26
	St. Ann's " Brooklyn, . .	113 50
	Christ " Sherburne, . .	8 82
	Emmanuel " "	3 00
	Trinity " Fairfield, . .	15 87
	Emmanuel " Little Falls, . .	7 25
	St. John's " Johnstown, . .	14 50
	Zion " Palmyra, . .	6 75
	Trinity " Lansingburg, . .	25 75
	Christ " Ballston Spa, . .	8 00
	Bethesda " Saratoga, . .	5 00
	Grace " Jamaica, . .	7 37
	St. James' " Hyde Park, . .	14 25
	St. John's " Monticello, . .	3 00
	St. James' " Goshen, . .	11 05
	St. Paul's " Rochester, . .	8 00
	St. Mark's " Hunt's Hollow, .	5 00
	St. John's " Mount Morris, .	8 00
	Grace " White Plains, .	14 09
	Apostolic " Geddes, . .	2 25
	St. James' " North Salem, .	2 06
	St. Paul's " Syracuse, . .	3 30
	Trinity " Rensselaerville, .	5 00
	St. Luke's " Catskill, . .	10 00
	St. George's " Hempsted, . .	7 00
	Christ " Lockport, . .	5 00
	Christ " Binghampton, . .	20 00
	Zion " Onondaga Hill, .	2 00
	Trinity " New Rochelle, .	17 00
	St. Paul's " Eastchester, .	3 00
	" Perryville, . .	2 00
	Trinity " Athens, . .	6 00
	St. Matthew's " Bedford, . .	4 30
	Christ " North Hempsted, .	12 40
	Christ " Duanesburgh, .	13 62
	St. George's " Schenectady .	10 50
	St. Mark's " Malone, . .	3 00
	From Auxiliaries:	
	Aux. Female Miss. Asso. of St. George's Church, Newburg, . . .	15 00
	" " " " of Calvary Church, Homer, . . .	5 75
	" " " " St. Paul's Church, Oxford, . . .	12 00
9 Oct.	St. Andrew's Church, Staten Island, .	12 00
		$1253 50
1833.	*Education Disposable Fund.*	
20 Sept.	Rec'd a donation of Amos Johnson, Esq., of Redfield, per Thomas N. Stanford, Esq,	5 00
30 "	Of the Association of Christ Church, New-York, . . .	25 00
	From "an unknown friend," being the 2d payment on scholarship, . . .	150 00
2 Oct.	Collection in St. Thomas' Church, Bath,	2 00
	Aux. Female Missionary Association of St. Paul's Church, New-York, . .	28 00
10 "	Of the Prot. Ep. Association of the Missionary Church of the Epiphany, . .	9 00
	Calvary Church, Homer, . . .	1 00
	St. Thomas' Church, Bath, . . .	2 00
		$222 00
1833.	*General Fund Disposable.*	
30 Sept.	Trinity Church, Seneca Falls, . .	7 00
1 Oct.	From the Prot. Episcopal Association of St. Thomas' Church, New-York, . .	100 00
3 "	From the Auxiliary Female Association of Trinity Church, Utica, . . .	52 50
		$159 50

BENJAMIN M. BROWN, *Treasurer.*
Butchers' and Drovers' Bank, Bowery.

New-York, Oct. 10, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 10th, from the following persons, viz:—

Joseph Nixon, *with remit*—C. C. Lathrop, *with remit*—J. F. Huntington—J. L. Cunningham—George, Latimer & Co.—Lewis Handerson, *with remit*—Rt Rev. G. W. Doane. D. D.

TRACTS IN PASTORAL THEOLOGY.

CHRISTIAN PREACHING DELINEATED.

JUST published, and for sale at the New-York Protestant Episcopal Press, 46 Lumber-street, price 25 cents,—CHRISTIAN PREACHING DELINEATED; in a Letter from Alexander Knox, Esq., to the Rev. John Jebb, now the Lord Bishop of Limerick: with occasional Notes. Being No. 1 of Tracts in Pastoral Theology.

We take the following lines from the Christian Advocate and Journal, where they occur in a review of the Messiah's Kingdom, a poem, which has just made its appearance, by Agnes Bulmer.

Beauteous bow! thy arch sublime,
Resting on the distant hills,
Leads me back to earliest time:
Hope my pensive spirit fills,
In thy softer hues I trace
Gentler, lovelier beams of grace.

* * * * * *

Sun of Righteousness! from thee,
Soft those lucid rays descend,
Mildest mercy beams on me;
Whispers every storm shall end;
Now the covenant sign is given,
Bright appears the bow in heaven.
Resting on the eternal hills,
Arching high the emerald throne,
Heaven with hallow'd light it fills,
Sends its soft effulgence down;
Holy light, I hail thee now,
Circling, mild, Emmanuel's brow.

Yes, that meek, resplendent sign
Presages a cloudless sky;
Heaven's eternal light shall shine,
Truth and Mercy meet on high;
Righteousness and Peace unite,
Mingling beams divinely bright.

Hush, my sorrow! from a storm,
Fierce, and terrible, and wild,
Sprang that bow whose splendors form,
Radiant, round the reconciled:
Glory's fountain set in shade,
Earthly lights retired dismay'd.

From the cross, where darkness shrouds
Him who suffer'd there for me,
In the fearful tempest clouds,
Resting, dread, on Calvary;
Mercy's beaming sign appears,
See, believe, and dry thy tears!

SUNDAY SCHOOLS.

THE TEACHER'S FAREWELL TO HER SUNDAY SCHOOL.

Farewell! but though we now must part,
Let heavenly comforts soothe each heart,
Shall we not make the Lord our choice,
And in his presence still rejoice?

Does not with God a rest remain,
Where those who part may meet again,
Where death nor distance ne'er shall sever
The souls there join'd with him *for ever*.

Here our best joys too soon decay,
All earthly comforts fade away,
However *dear*, however pure,
We mourn them still as *insecure*.

But *there* no tears bedew the eye,
No troubled spirit heaves a sigh,
Fulness of joy, on that blest shore,
Remains unchanged for evermore.

O! let it be our constant care,
This best, *enduring*, home to share,
And on these heavenly hopes depend,
Though losing every earthly friend.

True; we may see each face no more,
That we have loved to see before;
Yet still in spirit we may meet
Before the holy mercy seat.

There Jesus sits to intercede,
For all who choose *his* name to plead,
He brings them all before the throne,
He keeps, he marks them, for his own.

Recall the words of this dear friend,
"Lo! *I* am with you *to the end*,"
Believe the promise—trust his grace,
And hope to meet him face to face.

B. A. W.

From the Sunday School Teachers' Magazine.

REFLECTIONS OCCASIONED BY A VISIT TO A VILLAGE SUNDAY SCHOOL.

"The harp of heaven
Had lack'd its least, but not its meanest string,
Had children not been taught to play upon it,
And sing, from feelings all their own, what men
Nor angels can conceive, of creatures born
Under the curse, yet from the curse redeem'd."
Montgomery's Pelican Island.

There is something very delightful associated with a well-conducted Sunday School. In the estimation of the intelligent, philanthropic, and devout mind, there is every thing about it that is calculated to engage the attention, to interest the feelings, to communicate and heighten the noblest enjoyments, to warm, impress, and benefit the heart. No man can despise a Sunday School, who has witnessed it in active and vigorous operation. Its principles are so decidedly scriptural; its spirit is so catholic and lovely; its objects are so momentous and sublime; and the advantages which it confers are so numerous, so extensive, so permanent, and, it may be added, inestimable, that the man is to be pitied, whatever his denomination, capacity, or rank, who is reluctant to come forward, and patronise Sunday School tuition. How valuable have been the operations of these institutions, in every district of our country, and in every region where their benignant and hallowed influences have been felt! In America, their objects have been most justly appreciated, and the power they are now exerting among that enlightened and spirited nation, is gigantic and remarkable. And in our own "beauteous and sea-girt isle," how wide has been the range of Sunday School instruction—what multitudes of ignorant children have had the light of Christianity poured into their minds, been delivered from all the degradation and misery of vice—been fitted to beautify home, to adorn society—to shed glory on the Church, and lustre on the world!

I have just returned from visiting a village Sunday School, and the most delightful and hallowed feelings of our nature have been awakened. In a small, retired, but beautiful hamlet, where, however, with all the loveliness of creation, there is nothing of the beauty of the Gospel exhibited in the parish church, a few benevolent and devout individuals, whose hearts are animated and warmed with the love of Christ, some period since combined their energies and Christian sympathies to benefit and bless the young, and Providence has graciously smiled on their endeavors, for they have been rendered instrumental in collecting a very pleasing company of young persons, who have been snatched from the corruptions of the world, and pointed, at an early period of their existence, to that Saviour who ever paid peculiar regard to the young, and who sanctions, in the most condescending manner, any efforts which are made to direct little children to his cross, and to make them partakers of the bliss and perfection of immortality. I often experience great pleasure in entering the neat building, where the village Sunday School, to which I allude, is convened. Every thing is so quiet, so rural, so sequestered, that the mind is composed and charmed. The cleanliness of the children; the piety and affection of the teachers; the regularity that is preserved; and the harmony and good feeling that prevail; are peculiarly delightful, and produce the most important and beneficial impression on the mind. The union of the Gospel is exhibited; the love of Christ is experienced; the harmony of devout feeling is developed in all its beauty; and the beneficial effects of the benevolence of the New Testament, are rendered obvious to every enlightened observer.

Before the Sunday School, on which I dilate, was established, the children in the hamlet were like pagans—ignorant as brutes—gross and barbarous in their habits and character—addicted to every thing indelicate, irregular, and profane; but ever since the school commenced its works of mercy, the sublimest consequences have resulted. More than a hundred children have been collected, and the most valuable blessings have been imparted. Habits of regularity have been introduced. The children, never clean before, are now so wholesome in their appearance, that it is quite pleasing to witness the change. Profane and indelicate conversation, which abounds greatly, I lament to say, among children, has been in a great degree checked. The memory has been exercised, and it now retains divine truths. The word of God is regularly perused, though nothing was known of it before. The children are prepared very materially for the discourses of the ministers that they hear, and the Bible is introduced, in many instances, into the habitations of their parents, where it would never have entered, had it not been for the operations of the Sunday School. The day of God, too, is hallowed, and many a dear child, who, under other circumstances, would have spent the Lord's day in sin, is now on the sabbath found in the sanctuary, celebrating the praises of Jesus, and listening to that blessed word, which is able to make even the youngest wise to eternal salvation. It has much delighted me lately to find that many of the parents have been drawn to the house of God through the children attending the Sabbath School, and several of them are now under serious impressions, by frequenting the house of prayer.

"Thus children, with their sires, receive the life divine,
And taste the bliss of heaven."

Whenever I enter a Sunday School, I always think of the Church. There we are all under instruction, and we all require much light and aid from above. Our characters, our ages, our capacities all vary; but, if Christians, we all feel our weakness, we all lament our ignorance, we all mourn over our unhappy tendency to indulge in error, and our united language is—"Lord, open thou our understandings, that we may perceive the beauty and glory of the holy Scriptures." As the little child requires the tuition and guidance of his teacher, so do we all need to be taught by the Spirit; and what a delightful thought it is, that Jehovah is "the Lord our God, who teaches us to profit." He removes the film that overspreads our moral vision, and enables us to perceive the glory of "the light of life." He corrects our views, dissipates our darkness, and enables us to walk in the truth, which at once communicates light, and freedom, and happiness. A genuine Christian will never be above learning. After all his efforts, his prayers, and his accumulations of knowledge, his petition will be—"Lord! teach me;" and the more he discerns of the beauty and glory of Christ, the more anxious will he feel to have more enlarged and splendid discoveries. These are my emotions whenever, as a minister of the Gospel, I enter a Sunday School, where all is order, harmony, and love. I mark the scene that is presented; I listen to the directions and admonitions of the teachers; I hear the anxious inquiries of those who are taught; I think of their limited views, of their desires to be instructed, and of the numerous infirmities and dangers "to which flesh is heir," and, I say, "Even thus is it in the Church of Christ. We meet as one family, of which Christ is the Head. We assemble as little children, to be divinely enlightened and directed. We are required to yield unqualified submission, and our language is, 'Lord, speak, and enable thy servants to understand and to obey!' and thus it is, that we perceive the glory of Jesus; feel our own depravity, and rejoice in the Gospel 'with exceedingly great joy.'"

The more Sunday Schools are multiplied, the more will the best interests of society be secured, and the dignity and happiness of man be promoted. They convert the sterility of the wilderness into the loveliness and fertility of Eden. They are immediately connected with the order and happiness of families; with the utility and influence of society; and with the enlargement and harmony of the Church. And if we look forward and anticipate the time when all our dear children and youth will be collected in these schools of Christ, how cheering, how glorious is the prospect! Then will the toils and prayers of all that love Zion be given to this object. Then the Holy Comforter will descend, and both teacher and pupil will be taught of God. Then multitudes will be "turned from the error of their ways" to the "wisdom of the just" before they leave the Sunday School. Call not this an extravagant expectation; but rather let us rise up to higher efforts of faith, and prayer, and self-denying labor, that we may be honored as the instruments of doing something for those who shall live and labor when we are dead. Therefore, I would say to the enlightened man, to the philanthropist, to the genuine Christian, and to the minister of truth:—Encourage Sunday Schools, and you will encourage every thing that is becoming, courteous, orderly, dignified, and devout. Support them vigorously, and you will effectually advance the cause of truth—diminish the resources of the empire of Satan—and materially increase the power and usefulness of the kingdom of Christ. Children shall offer now—

The fragrant incense of perpetual love,—
And swell the rapture of the glorious song,—
"Thanks be to God, eternal thanks, who gives
Us victory through Jesus Christ, our Lord!"

Petworth. T. W.

CHURCH HISTORY.

For the Churchman.

Having read in your paper several sketches of parish history, I send you the following.

BRIEF NOTICE OF THE EARLY HISTORY OF ST. PHILIP'S CHURCH IN CHARLESTON, S. C.

One hundred and forty years have elapsed, since certain persons of this city formed themselves into a religious congregation, and called their Church "St. Philip's Church." There have been (exclusive of the present incumbents) 15 assistant ministers, (beside two who were afterward rectors,) and 11 rectors. Of these 26 ministers, 16 resigned, and 10 died in the service of the parish. One* of these held the office of rector for 34 years, when from bodily infirmity he resigned, and 3 years after died, and his sepulchre is near the church. Another† served for 44 years, first as assistant minister, and then as rector. Two‡ of these rectors have also held the high office of Commissary of the Bishop of London, and another§ that of Bishop of the Diocese.

The congregation at first worshipped in a "large and stately" wooden building, which stood on Broad-street, and was taken down when it was no longer needed. Of the present church the celebrated Burke remarked, it "is spacious, and executed in a very handsome taste, exceeding every thing of that kind which we have in America." To add to its capacity, its convenience, its beauty, alterations have from time to time been made. The enlargement of the grounds has promoted its security, and opened its noble architecture.

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* The Rev. A. Garden. † Bishop Smith.
‡ The Rev. Mr. Johnson and the Rev. Mr. Garden.
§ Bishop Smith.

Its early history (1698) was signalized by a generous gift from Mrs. Coming of 17 acres of land, situated on Coming and the neighboring streets. This constitutes the present glebes of St. Philip's and St. Michael's, having (as was just) been divided between the two parishes, which originally were but one parish. This property has been a source of income to the congregation, almost from its first formation, sufficiently large to relieve them greatly under their necessary expenses.*

There have been two parsonage houses, both on this land, and the reason given for building the new parsonage house,† "inasmuch as by laying out the said streets the present parsonage will be much too confined, and made too public and inconvenient," affectingly illustrates the prevailing kindness toward the clergyman and his family. That spacious, convenient, elegant edifice is a noble monument of the taste, the piety, the benevolence, and the public spirit of its worthy founders.

While these things were done, were other things of more importance left undone? Did the improvement of the material temple, and its appendages, absorb the zeal, and energy, and liberality of our fathers? No. They were especially solicitous for the improvement of the spiritual temple. In 1710 or 11, the very same year in which measures were taken for building the present church, a ‡School was instituted by the Society in England for Propagating the Gospel in Foreign Parts, and if it were not suggested by this congregation, it must have had *their* approbation, for its first master was the Rev. William Guy, who was also their first assistant minister, and entered on both offices at the same time. The success of this school suggested to the Provincial Assembly the expediency of establishing free schools in all the parishes. And after this school became merged in the free school of the town, the congregation continued to take a deep interest in it, for their second assistant minister, Mr. John Lambert, was also its preceptor.

Of course in a school thus founded, thus governed, the most important knowledge was not put aside, or slightly noticed. The act of incorporation dated 1712, while it makes provision for instruction in grammar, and other arts and sciences, requires the master "to catechize and instruct the youth in the principles of the Christian religion as professed in the Church of England." This school was continued for about 60 years, that is, to the beginning of the revolution, when it was broken up for the want of teachers.

There remained a large class, among the young of the congregation, for whose religious instruction it was not to be expected that any *public* provision would be made. Their case awakened the Christian sympathy of our fathers, and chiefly through the influence and exertions of the Rector, (the Rev. Mr. A. Garden,) measures were instituted for instructing persons of color in the nature of redemption, and other chief principles of the Christian religion.

There were at one time 55 children and 15 adults, at another 70 children, and their improvements induced Commissary Garden to recommend a similar measure to other parishes. "He believed it would have a tendency to promote the welfare of the colonies, to increase their security, and improve the condition of the slaves, by showing them the necessity of piety and moral conduct in obedience to the will of God." These *special* measures having been pursued for 22 years, were discontinued, for the want of *lay* teachers, but the catechizing of the colored children, at stated seasons by the clergy, it is believed has never been intermitted, and within a few years, other means, perhaps the least liable to any objection, for the spiritual benefit of this too much neglected class, have been put in operation, (I allude to the Sunday School,) and not without a degree of encouraging success.

The foundation of another institution, by which the spiritual welfare not of the rising generation only, but of every member of the congregation, might be greatly promoted, was wisely laid as early as the year 1700, I mean a library. In the undertaking, this congregation was not exclusively concerned, but that they were so in a more than ordinary degree, is evident from the fact, that one room in the parsonage house was "reserved," when it was built, "for the provincial library," and "appropriated for that use," and it "was placed under the care of the incumbent of the Church of England, in Charleston, for the time being, and in case of his death, or removal, the churchwardens were to take charge of the books, &c. When or how this library was broken up, is unknown, but nothing of it now remains." This obvious means of usefulness, a parish library, appears to have been neglected for many years, and only revived within a few years, that is by our Sunday School Society. Such are the prominent events in our past history.

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* Other gifts were two-thirds of a pew to the assistant minister, on condition of his preaching a New-Year's Sermon, and a pew bequeathed to the rector, without conditions.

† It is probable the old parsonage house was given by Mrs. Coming.

‡ Dalcho's historical account of the Church in South Carolina.

DOCTRINAL.

From Bishop White's late Work on the Ordination Offices.

ADMINISTRATION OF THE COMMUNION.

It must be known to every reader of the ecclesiastical history of England, that on the second setting forth of the Liturgy, in the reign of Edward VI., there were made two alterations of some moment, in the prayer of consecration of the eucharistic elements. In the first Liturgy, there had been an oblation of the bread and the wine, as commemorative of the body and the blood of Christ; and an invocation of the divine blessing on these elements, for their being sanctified to their proper end: but on the said review, these particulars were omitted. It is also well known, that the changes have been imputed to the influence of two learned foreigners—Peter Martyr and Martin Bucer, who were fugitives from the persecutions in Germany; and had been honorably provided for by the British government, in the universities. From the best information to be gathered, it is here thought, that considering the unobtrusive characters of those two men, however free to give their opinions, when asked for; and considering further the great learning and the independent spirits of Archbishop Cranmer and his associates; the latter must have entertained the opinion, that the parts of the service in question were not essential to the ordinance; and that having been much abused by superstition, they were best dispensed with. That the English Reformers thought them superstitious in themselves ought not to be believed, because no evidence of it appears.

But whatever may have been the cause of this revolution, it has been lamented by a great proportion of the best informed clergy of the Church of England; who have ardently wished for a restoration of what had been left out, at the time alluded to. Hence it happened, that when a Liturgy was provided, in the reign of Charles I., for the Established Church of Scotland, at that time Episcopal; they who had the direction of the business, of whom the principal was Archbishop Laud, took care to insert what they thought to have been unnecessarily omitted among themselves. The parts so restored were handed down in the Episcopal Church of Scotland, after it ceased to be an establishment. And there is no part of the service to which the clergy of that Church are more attached. For there is here reason to think, that the matters in question are not uncommonly considered among them, as essential to the sacramental act.

There can be no doubt, that the two particulars in question were in the form for the consecration of the elements, at a period within the first three centuries. This may especially be proved from what are called the apostolic constitutions: and although it is not a necessary inference, that they were in use within the age of the apostles, yet even this may be thought probable; while, that they preceded any corruption of Christian doctrine, seems absolutely certain. That they are not in themselves a corruption of the doctrine, but, on the contrary, in analogy with it, is here thought to arise clearly from an attention to the subject. The oblatory clause has been the most objected to; and yet it is in harmony with the original institution by our Lord. What was to be done in remembrance of him, was to be in a religious act: and, therefore, as the bread and the wine were significative of his body and of his blood; what could have been more natural, than to present them in such an act of devotion, as the emblems so attached to the great object represented? In the remains of the Roman Clement, we read expressly of the making of oblations, as a part of the office of the clergy; and surely no one will allege, that there was superstition in his day in the Roman Church. That sentiments of this sort were subsequently made the foundation of superstition, must be conceded. But if this argument have any weight, it goes to the extent of giving up the eucharist altogether; because the whole subject of it is of such a nature, as exposes it to the danger of abuse. Be it remembered, that the matter is not here contended for so far as to affirm the oblatory words to be essential to the commemorative eating of bread and wine. They are, however, advocated, not only as defensible, but as impressive and edifying. It would be another thing, were the elements spoken of as comprehending more than what is discernible by our senses. But the contrary is taught by their being called—"These thy gifts and creatures of bread and wine:" and the words are after the oblation; which therefore could never have been conceived of, as effecting any change.

As to the other branch of the subject, the invocation of the Holy Spirit, not on ourselves only, for that is in the English service, but as sanctifying the bread and the wine to their religious application; it is no more than similar to what is done in our baptismal offices, when we implore God to "sanctify the element of water to the mystical washing away of sin." This has never been faulted; and yet, why it should be thought allowable in the one case, and superstitious in the other, would be difficult to be shown.

But while, it is hoped, that an improvement, adopted on such good grounds, and on such mature consideration, will be perpetual in this Church; there is deprecated the adoption of ideas, which have been sometimes expressed by individuals, of there being in the eucharist a sacrifice, an altar, and a priest, in the strict and proper meaning of the words; and taking the last word in the Jewish sense of it. That in England, every thing of this sort was designedly dropped at the Reformation, cannot be denied. The word "priest" is "Πρεσβυτερος," with an English termination; and not the "Ιερευς" of the Jewish Church; and that it was so understood by the Reformers, is evident from their Latin Liturgy; which has always "presbyter," and not "sacerdos." As to "altar," we have not only "table" in its stead, throughout the rubrics; but it is well known, with what marked attention to the distinction, they who took the lead in that day changed the altars then existing into tables. Bishop Ridley's conduct was especially conspicuous relative to the subject, when he began his reformation of the matter, in the cathedral of the metropolis. Of "sacrifice" there is no mention, except in a sense evidently figurative; where, in the consecration prayer, in reference to the celebration then going on, we desire the acceptance of "this our sacrifice of praise and thanksgiving." In the time of Charles I., Archbishop Laud has been supposed to have manifested an inclination to resume what had been relinquished by the Reformers. Not that it is here imagined to have been his intention—whatever his enemies urged to the effect—to accomplish a return of the Church of England to the Roman Catholic communion. Notwithstanding this, some innovations made by him, connected with the administration of the eucharist, are more in harmony with the errors of that Church, than with the doctrine of his own; and the said measures of the Archbishop are here thought to have been one of the principal causes of the temporary overthrow of the Church of England which took place in his day; and of which he was himself a victim. But be these things as they may, that Church stands at present on its original foundation as to the points stated. Our Church has taken them as there found; and it is to be hoped, that the purity of both, in respect to them, will be retained. From time to time, indeed, there have appeared in the English Church some respectable divines, who have manifested a leaning to the ancient errors. It has not, so far as is here known, been found on the Episcopal bench. Nevertheless, its having appeared in that Church, should make us the more jealous of it, if it should lift up its head among ourselves.

There would be a mistake in supposing, that in what has been said concerning sacrifice and altar, a censure is designed on the figurative use of the words, which may occasionally be made to the advantage of discourse, and without danger of misleading any. The word "priest," let it be again remarked, is the same as "presbyter:" although, whether it would not have been better, because more unequivocal, to have taken this word, the former being also used as the translation of "Ιερευς," and of "sacerdos," may be made a question.

There may be propriety in noticing further, that the favorers of the theory here objected to justly find fault with the practice prevailing both in England and in America, of placing the bread and the wine on the sacramental table before the beginning of the service. This is contrary to the rubric, which directs it to be placed there by the priest, immediately before the prayer for the Church militant. Thus must have been in imitation of the primitive Church; in which there was a prothesis, or side table, for the previous reception of the elements. The priest's removing of them to the Lord's table was considered as an official act. It is not agreeable to the present writer's habits of thinking, to lay too much stress on matters of order; but as the provision now noticed was designed to be an act of devotion, although not accompanied by words, he wishes for the restoration of it, by the reducing of practice to the existing rule. This would also have the good effect of manifesting to those, if there be any, who cannot be complied with to the extent desired by them, that there is compliance, as far as good reason for it can be shown.

VARIETIES.

From the Vermont Chronicle.

A DIALOGUE.

It often happens that members of a church who are dissatisfied with their pastor, instead of going to him with their complaints and difficulties, make them known to some neighboring minister, as if they would enlist his feelings in their grievances, and so be able to employ his influence in a party against their pastor. In a case of this kind something like the following dialogue occurred between a deacon of one church, and a minister of a neighboring parish, at an accidental interview.

Deac. I have been thinking, Rev. Sir, for some time, that I should like to talk with you about our minister, and see what you think we had better do. Things don't seem to go very well with us, and we have so many difficulties, that I do not know what we can do.

Min. What are your difficulties, or to whom do they relate?

Deac. They are mostly about our minister, because his preaching does not appear to have much effect. Hardly any thing is doing among us, and we feel as if we needed different kind of preaching.

Min. Is the dissatisfaction general among the members of the church, or is it only with a few individuals?

Deac. I do not know how extensive it is; I have spoken to several about it, who seem to feel as I do.

Min. I hope you are not trying to excite uneasiness among the brethren.

Deac. O no, Sir, I am always for peace, and busy to know if there are any difficulties, in order to have them healed.

Min. What is the difficulty with your minister? Does he preach false doctrine, or does not his life correspond with his preaching? Or is he worldly-minded and negligent of some of the important duties of his office?

Deac. I believe he preaches the truth, and he seems to be a good man, and always at his post; but somehow his preaching has not much influence upon us, and I reckon we want a different kind of a man to wake us up and keep us prosperous.

Min. Does your minister hold occasional meetings on week days, and have you the privilege of attending them?

Deac. He holds several meetings during the week, but many of them have got to be thin and rather cold, so that I have not been to them much lately. They were for a while very interesting. Every Christian was ready to take a part, and they were well attended.

Min. Did your minister *then* do more in these meetings than he does now? or was he more punctual to attend?

Deac. No, Sir, he had hardly an opportunity to say any thing, there were so many ready to speak; but now he has it most all to do himself.

Min. Did your meetings grow cold as long as the brethren punctually attended, and were ready to take a part?

Deac. No, Sir, but one after another of the brethren neglected them, and they dwindled away.

Min. And you have left them now, you say, and thus you have shown your willingness that they should grow cold and dwindle away. Why do you blame your minister for this?

Deac. I did not mean to blame him for this particularly; but his labors are not generally interesting, and I have thought it would be as well to have him dismissed. We have heard him so much perhaps some other man would have more effect upon us.

Min. Does he not exhort you to be up and doing, and clearly point out your duty, urging you to be faithful in general and specific duties? May not the fault be in you? You know that good seed, even if it is well sown, will not bring forth much fruit on bad ground.

Deac. I do not know but I am out of the way some, but I wish to do what is for the best; and I think I should feel better if we had a different kind of a minister.

Min. Well, Deacon, I cannot stop long, but I must tell you, that I am afraid you are in a worse state yourself than you are aware of. Your minister may be out of the way. I do not wish to pass judgment upon him now. But having been laboring in the Gospel many years, I want to tell you the result of some of my observation. I have always noticed, that those who felt much on the subject of religion—who in any way evinced much zeal and devotedness to the cause, were punctual in attendance on religious meetings. No trifling consideration would keep them away. They feel a responsibility about them, and make their calculations accordingly. How can a minister make a good conference alone? And to whom must he look for help? Your neglect of meetings indicates something bad in your heart.

I have noticed also, that Christians who appear to be in a good state, are more apt to find fault with themselves than with their minister or their brethren, unless they are notoriously out of the way. As they grow cold and worldly, they begin to find fault with one another.

Your difficulties may arise from expecting of your minister what no minister can do. Christians grow and flourish, not by what is done for them, but by what they do themselves. It is the office of the minister to point out their duties and urge them to perform them; and in the performance of these duties they gain life and strength. If you give no heed to the admonitions of your minister, if you will not perform the duties which he urges upon you, of course you will not be profited by his labors. The preaching of an angel from heaven would not profit you, if you persisted in the neglect of the manifest duties of your profession. I would advise you now to go home, and go to laboring in the vineyard of the Lord, as one who must give an account of himself to God—labor and pray for the salvation of your people, and see if your difficulties will not vanish away speedily. Farewell.

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